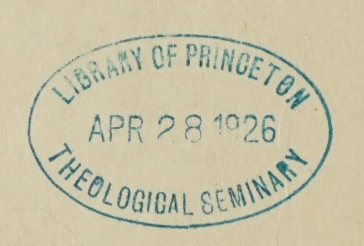


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A Study of the Christian Sects

WITH AN INTRODUCTORY CHAPTER ON THE JEWS

BY

WILLIAM H. LYON

One God and Father of all, who is above all, and through all, and in you all.
—EPHESIANS 4: 6.



Thirteenth Edition

REVISED AND ENLARGED
BY JOHN MALICK

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PREFACE

This Manual was originally prepared for the use of the older scholars of church schools. It is equally well adapted for adult reading or for study in clubs, classes and young people's meetings. It aims to present a just and sympathetic account of the history and doctrines of the various religious bodies and to make plain the agreements and the differences among them.

The book was originally printed in 1891 and has been revised and re-issued from time to time in twelve succeeding editions. It has now been brought up to date under the editorial supervision of the Rev. John Malick.

In his first Preface Dr. Lyon said: "The study of this subject and the consultations I have had with various representative men have surprised me by revealing the state of confusion and change in which all beliefs, except those of the Roman Catholics, now exist. Few of those who claim to hold the faith of their fathers are aware how far they have drifted from that faith." This confusion still exists and there is obvious need and demand for an impartial and accurate review of the present conditions and tendencies in the various Christian fellowships.

The word "sect" is used in this Manual in no invidious sense but as a convenient term for the parts into which Christendom is actually divided. The words "evangelical" and "orthodox" are employed in their popular sense and not as admitting any exclusive right to such terms.

In like manner the word "liberal" must not be construed as implying that the only liberality is to be found in the bodies called liberal.

Realizing the danger of misrepresenting the beliefs of others, the original author and the successive editors have submitted the various chapters to revision by officials or prominent members of the sects under consideration, and have in every case accepted the corrections made. The acknowledgments to individuals who aided in securing facts for earlier editions are set forth in the Preface to the twelfth edition. The publishers now make further acknowledgment to Judge Clifford P. Smith, of Boston, for the article on "Christian Science"; to Mr. Edward H. Anderson and President Heber J. Grant for revision of the lesson on "The Church of Jesus Christ of Latter-Day Saints"; to Mr. George B. Hodge, of New York, Director of the Statistical Bureau, for the article on the "Young Men's Christian Association"; to Miss Mollie Sullivan and Miss Katherine Gay, of the Publicity Department, for the article on the "Young Women's Christian Association"; to Mr. Robert P. Anderson, Editorial Secretary, for the article on the "Society of Christian Endeavor"; and to Mrs. May C. Stoiber for the article on "New Thought."

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Part I.

THE JEWS

A STUDY OF THE CHRISTIAN SECTS

THE JEWS

Section 1 *Name, Race, and Doctrine*

Name—Hebrew, Israelite and Jew are the names by which this people has been known through its racial, national and religious history.

Hebrew. This term comes from Hebrew words signifying, "the other side," "across," or, the inhabitant of a country or tribe who has come from "the other side" of the River (Euphrates). (Genesis 11:31 and 12:5.) Others interpret it as of Babylonian origin, meaning "traders" originally, those who went to and fro across the Euphrates. It is the name given to a people in the sixteenth century B. C. who were trying to settle in Palestine. The name Hebrew is used in the Tell-el-Amarna letters which were sent by the Egyptian governors in Palestinian cities to the Egyptian Pharaoh at Tell-el-Amarna. They were called Hebrews by those about them to distinguish them, at first from the Egyptians and the Philistines, and, later, from the Greeks. The period of distinctly *Hebrew* history ends with the Babylonian Exile (B. C. 586).

Israelite. This term has almost exclusively a religious significance, with special reference to the privileges thought to have been conferred upon this people. "Thy

name shall be called no more Jacob, but Israel" (Genesis 32:28). They called themselves children of Israel and traced their descent to the twelve sons of Israel (Jacob).

Jew. This term has covered the two-fold aspect of the Hebrews, as a people and as a religious body. It comes from the name Judah and was first applied to those who inhabited Southern Palestine (Jeremiah 43:9). Its use was then extended to cover those Israelites in North Palestine (II Kings 16:3). It is the term used in the book of Esther for those who worshipped Yahweh in Jerusalem after the Exile. The period of distinctly *Jewish* history begins with the Exile. The term Jew has met with most disfavor among the people themselves who have tried, without success, to have Hebrew and Israelite used instead. At present there is increasing use of the term Jew as the name of all of the Hebrew race.

Race—The Hebrews belong to the Semitic branch of the human race. In this same branch are Arabians (North and South) Abyssinians, Babylonians, Assyrians, Arameans, Phœnicians, and Canaanites. They are of different racial descent from the Indo-Germanic (Aryan) people among whom they long have lived. From the Semitic race have come three of the great religions—Judaism, Christianity and Mohammedanism.

Doctrine—As the Jews have no central authority over the individual congregation, they have no formal creed. Their seat of authority is in a body of writings and traditions which always have been differently interpreted. The prophets and the scribes have represented the two opposing schools of interpretation. On the one hand there were believers in a religion of social righteousness, on the other hand believers in a religion of cere-

monial exactness. A *spirit* of faith is set over against a *letter* of doctrine and custom. In our time the words reform and orthodox are used to define these parts in Judaism.

Orthodox Judaism holds to the belief in one God, to whom the Jews are "the chosen people" with special guidance and a distinctive destiny. Their books are held to be of Divine origin. A Messiah is looked for who will restore them to their place. The Sabbath begins at sunset on Friday evening and ends at sunset on Saturday evening. While Jerusalem was their center of worship the sacrificial system had a large place. Dietary laws, especially those dealing with "clean" and "unclean" meats, are strictly observed. In the synagogue the worshipping body is called the congregation, which is made up of heads of families. At least ten must be present. The synagogue service consists of reading the law with comment, though without the formal sermon. The music is conducted by the cantor, the congregation taking no part. The women sit apart by themselves. The men wear their hats through the services. Numerous sacred days are observed.

The Hebrew people have thought of themselves as a *race* into which one must be born, and not as a religion into which any one may come, so they did not at first feel the necessity of a definite creed. With the spread of Mohammedan faith, Judaism felt called upon to define its distinctive doctrines. The "Thirteen Articles of the Creed," written by Moses Maimonides (1135–1204), and since 1200 A. D. attached to the Talmud, may be regarded as the best creedal statement. Here the subjects, God, Revelation and Retribution are defined. God exists without beginning in absolute unity; is the cause of all things;

is incorporeal, all anthropomorphic passages being understood as metaphorical. He alone is to be worshipped. Revelation is a distinction granted to those of superior degree whose souls enter into intimate connection with the Creative intellect. Chief of these of superior degree is Moses whose distinctions are that he alone held direct intercourse with God; that he himself in the experience felt no weakening of vital power nor fear; that he was not obliged to receive revelations in dreams nor wait for them to come to him, but could solicit them at will. This Revelation, in the hands of the Jewish people today in the Torah, is from Moses. It is all Divine and will not be abrogated. No other law of Divine origin will come and nothing will be taken from or added to this. God knows the actions of all mankind; rewards those who obey the laws and punishes all transgressors. The Messiah will come without fail, no matter how long he may tarry. There will be a resurrection of the dead at the coming of the Messiah.

Section 2 *Five Periods of Jewish History*

No other religion of which we know has passed through as many stages as Judaism. Developing with the political, social, intellectual and moral advancement of the people, it has assumed different phases at different periods in history. These phases may be characterized roughly as the Mosaic period; the Prophetic period; the Restoration or Temple period; the Talmudic and the Modern periods.

1. **The Mosaic Period**—This may be considered as extending from the conquest of Canaan by the Israelites under Joshua to the rise of the prophets. The family or tribe of Abram came down from Ur of the Chaldees (Babylonians) to Canaan and settled upon the border of

Egypt. Moses gave them the Law—of which the Ten Commandments are the kernel—a set of legal regulations governing both conduct and worship, and made Jehovah their distinctive God, teaching that while the other nations might have their gods, Jehovah alone was to be worshipped by the Jews. Living as they did among other people, their religion became corrupted and confused with the worship of other gods whose existence they acknowledged, though they claimed Jehovah as the most powerful. The early worship consisted almost entirely of sacrifices, offered in the *Tabernacle* during their wandering in the wilderness, and in the *Temple* after David had made Jerusalem the fixed capital.

2. **The Prophetic Period**—During this period the Jews were falling away continually from the worship of the One God (Jehovah) which Moses in the Law had ordained, and were resorting to idolatrous practices and the worship of the many nature gods of their Canaanitish neighbors. This brought forth protests and men arose who strove to hold the people to the worship of Jehovah only. These reformers, of whom Elijah was the first, were called the "prophets" or "spokesmen." As a result of the labors of such men as Amos, Isaiah and Jeremiah, the God of the Mosaic Law was elevated to a moral and a spiritual personality. He was no longer a God who delighted in sacrifices, feasts, new moons and sabbaths, but a God who required of men "to do justly, to love mercy and to walk humbly." The conflict, however, between the reformers and their opponents was still going on when the Exile ended the national existence.

3. **The Temple Period**—When the Jews, comparatively few in number, returned from exile and captivity in Babylonia, they were much changed. In Babylonia they

had resorted for worship to houses of prayer, Synagogues, where the Law was read and commented upon. While the Temple was rebuilt and the sacrifices restored on a magnificent scale, local *synagogues,* too, or meeting houses, rose all over the land, in which reading and exposition of the Law and Prophets became the centre of interest. By the side of the priests and Levites, who conducted the sacrificial worship, rose the scribes, lawyers and rabbis, who were students of the sacred books, and the Pharisees, Sadducees and Zealots who were divided on their application. Idolatry had disappeared forever, and Jehovah became to all not only the most powerful national god but also the only God of the world. As His chosen and peculiar people, the Jews proudly withdrew from all unnecessary intercourse with the "Gentiles"; forbade intermarriage with them, while, as a consolation for political subjection to them, they clung tenaciously to their belief in a Messiah, or "anointed one" of God, who would subdue the nations, and make His people the masters and teachers of the world. Also there had crept in, or had been developed, belief in immortality, in angels and in devils, and in the divergent destinies of the good and the wicked, which to most meant respectively, Jews and Gentiles.

It was during this period that divisions arose, resulting in the formation of Sects. First among these divisions was the *Samaritans.* When the Jews upon their return from captivity were rebuilding the temple, the Samaritans, inhabitants of what was once the Northern Kingdom (Israel), offered to help. These Samaritans were a mixture of the remnant of the Israelites left in the land and of the colonists from Assyria who had adopted Judaism. Inasmuch as they were not pure Jews, the rebuilders of

the temple at Jerusalem would not accept their assistance. They built a rival temple on Mt. Gerizim, which remained until destroyed four hundred years later. The Samaritans constitute the oldest sect of the Jews. After numbering millions in their early history, they have dwindled to a small community inhabitating one-quarter in the town of Nablus (Ancient Shekem) at the foot of Mt. Gerizim.

At the time of the Babylonian captivity many Jews fled to Egypt, among them the High Priest. These Egyptian Jews built a temple of their own at Leontopolis, Egypt, where they offered sacrifices. When Alexandria became the centre of Greek culture, the large Jewish population there began to feel the effects of it. These Egyptian Jews had forgotten the Hebrew language, so that the Scriptures had to be translated into Greek. This translation is known as the Septuagint. In order to make Judaism acceptable to the Greek mind, the Egyptian Jews applied the allegorical method to the interpretation of Scripture and expounded Judaism as a system of Philosophy, as well as a Religion. This was the method adopted by Philo, the foremost Alexandrian Jew, in his commentaries on the Old Testament. Although very different from Palestinian Judaism, Hellenistic Judaism acknowledged its origins. The Jews of Egypt always held Judæa and the Temple at Jerusalem in great veneration and made the Law of Moses the rule of life. To them, early Christian theology owes much.

4. **Talmudic Period**—With the destruction of the Temple and Jerusalem in 70 A. D. begins the fourth or Talmudic period. This catastrophe dispersed the surviving Jews over the world and put an end to the sacrificial side of their religion. Judaism lived henceforth only as

a religion and only in the synagogue, school and the home. Long before the destruction of the Temple, however, Judaism had begun to follow a new line of development. In addition to the Mosaic Law (Written Law) there grew up a body of Unwritten (Oral Law) which consisted of amplifications and deductions from the Written Law. In the course of time, different rabbis and different schools had their own Mishna, as the Oral Law was called. An authoritative Mishna was collected and edited about 200 A. D. Once Oral Law was written, its decisions called for interpretation. These commentaries made in the Rabbinical academies of Palestine and Babylonia were called Gemara (that which completes). Taken together, the Gemara and Mishna were called the Talmud. Next to the Bible the Talmud, of which the authoritative version is the Babylonian (500 A. D.), is the most sacred book of the Jews. To keep the text of the Law pure through all copying, there grew up the Masora, or study of form, under the care of learned men, called Massorites. This was the period during which Jewish learning flourished, at first in the East and later in Spain and in Germany. The persecution of the Jews during the Middle Ages, their fidelity to each other and to their religion, and the development of their national characteristics, deserve careful study.

5. **The Modern Period** (a)—**Reform Judaism**—Judaism to-day is divided into Orthodox, Conservative and Reform according to the degree of adherence to or departure from the requirements of the Mosaic Law and the Talmud on matters of doctrine, ceremony and ritual. Reform is the name taken now by those who have been influenced most by modern science, by the changed interpretation of history and revelation, and, by the more favorable status of the Jews in Europe and America. This

modern phase of Jewish thought arose in Europe about 1800 as a part of the movement to secure political emancipation. The term "reform" was borrowed from the language of the Reformation, not signifying however a return to primitive Mosaism. Arising first in Germany it came to America with the Jewish emigrants and was formally expressed by the Philadelphia Conference in 1869 and the Pittsburg Conference in 1885.

The Reform movement at first concerned itself with ritual only, having for its purpose to make the service simpler and more beautiful. It gradually extended to matters of thought and to practices which are not applicable to modern conditions. These differences from orthodox Judaism became so considerable that not only a restatement of thought was required, but also a corresponding revision of the forms and language of public worship.

Reform Judaism looks upon the Jewish people as now fulfilling their destiny by spreading their monotheistic faith among the nations. Their mission is interpreted as being now in the process of realization in their contribution to human society. The emphasis is placed upon Israel as a priest-people to lead the world to the recognition of the truth of which she is witness. For the idea of a chosen people, with special privileges and a particularly favored destiny, is substituted emphasis upon the greater obligation because of her gifts and upon her common destiny with the whole race.

The Reform service has eliminated all references to the Jews as a strange people in a strange land, to the sacrificial system, the priesthood, the coming of the Messiah, the return to Palestine, and the restoration of the sacerdotal order. The service is in the vernacular with a sermon. Mixed choirs have taken the place of the cantor. Wear-

ing hats through the service and separation of the women from the men have been discontinued. The Saturday Sabbath has yielded to economic and social conditions which have made it difficult to keep. Services are held on Friday evening, Saturday or Sunday. The keeping of the dietary laws, so strictly regarded by the Orthodox, is left to the individual.

The idea of revelation to a chosen few, at intervals, has been superseded by the theory of continuous revelation. The doctrine of man's innate sinfulness and his futile attempt to conquer sin by the Law, is rejected. The Law is held to be of both Jewish and non-Jewish origin and to be a product of time and change. Women are admitted to equal privilege with men. Systematic instruction is provided for the young.

(b) **Zionism**—Since 1886 Zionism has been used to name the movement in Judaism which has for its purpose to establish in Palestine a national home for the Jewish people. Since the dispersion of the Jews by Titus (70 A. D.) many orthodox Jews have held the belief that this return is the next event in the fulfillment of their destiny. The chief advocate against this expectation was Moses Mendelssohn (1729–1786) who believed that the Jews should absorb Western culture and be absorbed into the nations in which they live. The writings of Mendelssohn, however, stimulated interest in Jewish history and pride in their sacred places in Palestine. George Eliot, in "Daniel Deronda" and in "Theophrastus Such," increased the general interest in what came later to be the Zionistic program. The first efforts were economic and political, and found expression in the planting of agricultural colonies in Palestine. The movement was stimulated by disappointment over the results of the emancipation of the

Jews in Europe, for it was discovered that political equality did not bring social equality. The revival of Anti-Semitism in Austria convinced many Jewish leaders that this prejudice against them is ineradicable in Christian lands and that they cannot be assimilated with the nations of which they are citizens without intermarriage, by which they would lose their distinct character as a people. In 1896 Theodore Herzl wrote "The Jewish State," which became at once the textbook of the Zionist movement. Under his leadership it grew in his lifetime from a vague hope to a world movement. Between 1897–1910 nine International Congresses were held. An offer by the British Government of land in Africa was definitely rejected, indicating that the sentiment is not for separation alone, but for return to Palestine. The business organization of Zionism is the Jewish Colonial Trust Company, Ltd., capitalized at £2,000,000.

After the Great War the headquarters of Zionism was transferred from Berlin to London, and the Jews in Great Britain and the United States became more active. The following Zionist proposal was adopted by the Allied Powers and incorporated in the British Mandate for Palestine under the League of Nations: "The sovereign possession of Palestine shall be vested in the League of Nations, and the government entrusted to Great Britain as the mandatory of the League, it being a special condition of the mandate that Palestine shall be placed under such political, administrative and economic conditions as will secure the establishment there of the Jewish National Home and ultimately render possible the creation of an autonomous Commonwealth."

Statistics—The Jewish population of the world is estimated at 14,972,000, divided as follows: Europe 10,-

892,000; Asia 357,000; Africa 360,000; North America and Central America 3,530,000; South America 114,000; and Australasia 19,000.

The record of the Jewish Community in the United States begins in 1655 when a company of Jews was admitted to the Dutch Settlement at New Amsterdam. Religious freedom was granted them when the Colony passed in 1656 into the control of the English, and the Jews were given permission to hold services of public worship and to own a burial ground. During the first three-quarters of the nineteenth century there was marked increase in the Jewish population, due to immigration from Germany, Austria, and Poland. Since 1880 the Jewish immigrants have come mainly from Russia, Austria, and Rumania. In 1920 the total Jewish population of the United States was estimated at 3,300,000. Of these more than ninety per cent are connected with some congregation. In the United States they report 3,000 congregations; 810 rabbis; 400,000 members; and 74,022 in church schools. They maintain 4 colleges and theological seminaries.

Part II.

THE CHRISTIANS

THE CHRISTIANS

CHAPTER I.

Section 1 *Name, History, and Government*

Name—The name "Christian" was not used till several years after the death of Jesus, and then at Antioch (Acts 11:26), a heathen city, and probably as a nickname. Before that his followers were called "disciples," "brethren," "believers," "saints" by themselves, and "Nazarenes" or "Galileans" by others. The word "Christian" is derived from the title "Christ," which is a Greek translation or equivalent of the Hebrew word *Messiah,* or "anointed one," given to Jesus as the realization of the Jewish national expectation of a divinely sent deliverer and teacher.

History—The history of Christianity properly begins with the first preaching of its founder, Jesus, who having been born probably about 4 B. C., became known to the public about 26 or 27 A. D. Rejected by the religious authorities of his nation, he soon began to preach in the open air; but after a career, the length of which is variously estimated from one to three years, he was crucified by the Roman authorities at the demand of the Jews, probably in 30 A. D.

Hardly a score of years had passed when a division took place among his followers which it is very important to notice. It was the division between *ritual* and *spiritual* religion. We have found it between the Hebrew priests

and prophets, and it runs through all Christian history. The first Christians were little more than a small Jewish sect, clinging to the laws of Moses and worshipping in the Temple. They differed from the other Jews mainly in the belief that Jesus was the promised Messiah. The persecution which arose after the preaching and death of Stephen drove them from Jerusalem, scattered them among the Gentiles, and brought them into contact with wider and higher thought. A more spiritual Christianity was the fruit of this union; and it embodied itself first in Saul, or Paul, who denied the necessity of the observance of the Mosaic Law—an external matter, "dead works"—and based Christianity upon *faith,* an act of the soul. Bitter dissension arose, ending at last in a compromise (see Paul's story in Galatians). But the two kinds of religion remained, and can be traced down to our own day. Mosaic Christianity, or the Christianity of Peter, died away; but its spirit passed into the more splendid ritual and priesthood of the Roman Catholic Church, whose head is claimed to be Saint Peter. Spiritual Christianity, or the Christianity of Paul, though it gained the victory at first, disappeared under Catholicism during the Middle Ages, to emerge in the Protestant Reformation, whose motto, "The just shall live by faith," and whose general spirit came from the Epistles of Paul. The same fundamental difference may be traced between Protestant sects, and between parties in those sects, from the Anglican ritualist to the silent Quaker.

The first great division in the *body* of Christianity was the secession, or excommunication, of the Eastern Church, in 1051, which was due more to national than to doctrinal causes. Then Western Christianity divided, in the sixteenth century, into Catholic and Protestant.

Government—In government, Christians may be divided into *episcopal,* or those under the authority of bishops; *synodical,* or those controlled by representative bodies; and *congregational,* or those who own no authority above the individual church, or congregation. The first class is by far the most numerous, including Roman and Greek Catholics, most Methodists, the Episcopalians, and the Moravians. The second class includes Lutherans, Presbyterians, Reformed, many Methodists, and smaller sects. The third class includes Baptists, Congregationalists, Christians, Friends, Adventists, Unitarians and Universalists.

Section 2 *Doctrines Held by Christians*

1. CREEDS

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.—*Tennyson.*

The word "creed" is derived from the Latin *credo,* "I believe," and is used to designate a formal statement, usually authoritative, of belief on religious subjects. All Christian bodies have creeds except the Friends, the Unitarians, the Disciples of Christ, the "Christians," the Christian Union, and some smaller sects. The Methodists have no formal creed, but a virtual one in certain standards which are regarded as authoritative. The Congregationalists and Baptists, with other congregational bodies, hold to the right of each church to formulate its own statement of faith. Some of the liberal churches have "covenants," or other statements of belief and pur-

pose; but they are never intended to express exhaustively or to limit in any way the belief of the signers.

The Three General Creeds

These are either formally or tacitly acknowledged in the Greek, Latin, and Evangelical Protestant Churches:

(a) **The Apostles' Creed**—This name came from the legend that the creed was composed by the twelve Apostles, each contributing a clause, or article, beginning with Peter. This was believed till two hundred years ago. It is now certain that the creed first took shape at the end of the fourth century in the Western Church, attained its present form at the end of the fifth century, if not later, and was formally adopted in the eighth. (For an interesting table showing its growth, and also for many statements of belief between it and those in the New Testament, see Schaff, vol. ii, pp. 11–40.) It reads:—

"I believe in God the Father Almighty, Maker of heaven and earth.

"And in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

(b) **The Nicene Creed**—This is so called from the Council of Nicæa, in Asia Minor, by which its first form was adopted as a decision against the Arians, 325. The

clauses after "I believe in the Holy Ghost" were added later, and formally adopted by the Council of Chalcedon in 381. The words, "and the Son," were added by a Western Council in 589, and became a cause of division between the Eastern and Western Churches. The circumstances amid which the creed arose naturally led to stress on the diety of Jesus and of the Holy Ghost. It was a Greek, or Eastern, as the Apostles' was a Latin, or Western, creed.

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

"And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

"And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And I believe in one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

(c) **The Athanasian Creed**—This name arose from the belief that the creed was composed by Athanasius, the defender of the divinity of Christ at the Council of Nicæa,

325. But it is now certain that the creed did not appear till the close of the eighth century. It was of Latin origin, and is much used in the Roman Church. The Church of England ordains its use on thirteen festival days in place of the Apostles' Creed; but it is much disliked. The American Episcopalians omitted it from their Prayer Book. It is too long to give in full, but a few clauses will show its tenor:—

"1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:

"2. Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

"3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

"4. Neither confounding the Persons: nor dividing the Substance.

. . . .

"15. So the Father is God: the Son is God: and the Holy Ghost is God.

"16. And yet they are not three Gods: but one God.

. . . .

"29. Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

"30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man:

"31. God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of his Mother, born in the world.

"32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

"33. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.

. . . .

"37. For as the reasonable soul and flesh is one man; so God and Man is one Christ."

2. SOURCES OF AUTHORITY

Out from the heart of Nature rolled
The burdens of the Bible old;

. . . . . .

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sibyls told
In groves of oak or fanes of gold
Still floats upon the morning wind,
Still whispers to the willing mind.—*Emerson.*

All Christians rely upon human reason to some extent. But the reason finds limits beyond which it cannot go—subjects upon which it is not competent to decide. It must then ask whether there is any authority higher than itself which can decide for it, and to the decision of which it will bow even when it cannot understand that decision, or when it shrinks from it. The Roman Catholic and the Evangelical Protestant answer this question in the affirmative. The Roman Catholic maintains that God has established upon the earth an institution called the Church, whose function is to instruct men upon those religious subjects which lie beyond their own ken and yet are of vital importance. This Church was founded by Jesus Christ, who was God the Son, who proved his divine nature and office by his miracles, and who constantly guides

and instructs his Church. Moreover, by this Church the revelations made to various men before and at the time of Christ have been gathered, protected, guaranteed, and are interpreted. "We indeed devoutly receive the whole Bible as the word of God," said Cardinal Newman; "but we receive it on the authority of the Church; and the Church has defined very little as to the aspects under which it comes from God and the limits of its inspiration. . . . Not the Bible, but the Church, is to him (the Catholic) the oracle of revelation. Though the whole Scripture were miraculously removed from the world as if it had never been, grievous as the calamity would be, he would still have enough motives and objects for his faith. Whereas to the Protestant the question of Scripture is one of life and death."

The Reformers swept the authority of the Church entirely out of their religious system, and, though after some wavering and confusion, established the Bible in its place as the sole "oracle of revelation." They were driven, by the necessity of opposing to the supernatural Church an authority of equal divineness and infallibility, to make the most extreme claims for the inspiration of the Bible. Luther held views which even now would be called lax. Calvin, however, drew the lines closer; and the Westminster Confession asserted that "the whole counsel of God . . . is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." The Bible became to the Calvinist his guide, not only in religion, but in affairs of State and in the most private matters. Reason might decide upon the credentials of the Scriptures, but the appreciation of their

inner and saving meaning could come only by "the inward illumination of the Spirit of God." In the view of Calvinists this illumination could come only to the elect, and indeed was one proof of their election.

All Protestants decisively reject the authority of the Church, but as to the Bible there is great variety in their estimate of its authority. The early Protestant view was determined largely by the accompanying view of the corruption and helplessness of human nature. As this view has retired, the reason has claimed greater rights. Conservative Protestants, especially those calling themselves Fundamentalists, still assert and emphasize the plenary inspiration of the Bible and its absolute infallibility, but most Protestants, while they recognize the inspiration of the Bible, look upon revelation as progressive, according to the increasing capacity of men to receive the truth. Many passages in the Bible seem to them of supreme and unsurpassed value to the soul. Yet they look upon inspiration as not confined to any period, but as acting still, revealing both new depths in the old truths and new views of the divine nature and action. The sole criterion of truth, when it cannot be fully demonstrated by the reason, is satisfaction of the intellectual, moral, and spiritual needs of human life.

Moreover, the old Protestant view of the infallibility of Scripture does not seem to be warranted by Scripture itself. It rose out of the exigencies of controversy. A few simple facts, admitted by all, are decisive: (1) The Bible never speaks of itself as a whole. This is to be expected from the fact that it was a gradual growth, an aggregation of books, generally having no relation one with another nor even so much as referring to one another. The word "Scripture," as used in the New Testament,

refers to the Old Testament, the New not yet having been collected. The infallibility of the Bible, therefore, *is not and cannot be a doctrine asserted in the Bible.* (2) Nor do the separate books claim divine warrant, with the exception of a few of the prophetical writings and some sayings of Paul. The inspiration of Genesis, for instance, has been thrust upon it; it claims no divine authority for itself. (3) Most of the books of the Bible are anonymous. The authorship named in their titles is the guess of the translators, not the assertion of the writers. (4) We have no guarantee that the books of the Bible have come down to us unharmed. The original manuscripts have all disappeared; and the oldest copy of any part of the New Testament does not date back of 300. Had God meant us to rely upon words, He would have made those words certain beyond doubt. (5) Jesus never wrote a word of his Gospel, and made no provision whatever for having it written. That he should have left it to the oral teaching of his disciples for a generation, then to be committed to four varying accounts, all of uncertain authorship, is inconceivable upon the old theory of the value of texts.

No one who comprehends the real weight of these simple facts can hold to the old theory of the Bible; yet whoever reads the Bible, not in a state of suspended intellectual animation, but with soul awake to the light of God on its mountain summits, will see that it is indeed "The Book."

3. GOD

O Source divine, and Life of all,
  The Fount of being's wondrous sea!
Thy depth would every heart appall
  That saw not Love supreme in thee.—*Sterling.*

All Christians believe that there is but one God, and that He is infinitely powerful, wise, and loving. Most Christians, except Unitarians, Universalists, and the "Hicksite" Friends, believe also in a Trinity within this unity. The common doctrine of the Trinity is thus defined in the Athanasian Creed: "We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal."

This doctrine is nowhere distinctly stated in the Bible. The word "Trinity" does not occur at all, nor any word corresponding to it. The texts which have been quoted in favor of the dogma from the Old Testament bear no relation to it. In the New Testament one text has stated it (I John 5:7, 8); but this has long been known to be spurious, and is omitted from the Revised Version. The strongest text remaining is Matthew 28:19, 20; but as many Trinitarians admit (Meyer, McClintock), no equality or divinity or unity of substance is here expressed any more than in the common phrase, "Peter and James and John." No distinct and decisive proclamation of the doctrine is anywhere made in the New Testament. The Catholic theologians frankly say that the Trinity is one of the doctrines which only the Holy Spirit, acting through the *Church,* not the individual's judgment, can find in the Scriptures.

It was only gradually that the doctrine took shape, and probably by contact with Greek, and especially Alexandrian, philosophy. It is not in the Apostles' Creed. The Greek word *trias,* or "triad," which does not necessarily

involve unity of substance, does not occur till after 170; and the Latin word *trinitas* is not found till Tertullian wrote, after 200. A strong party asserting the integrity of the Father's essence or substance existed in the Church till after the Council of Nicæa, in 325, pronounced for the deity of Christ. The deity of the Holy Spirit seems never to have been very much discussed or very strongly asserted until the Athanasian Creed appeared. The Nicene Creed was changed without authority in 589, so that the Spirit was said to proceed "from the Father *and the Son*,"—an addition which was one of the causes of the secession, or excommunication, of the Greek Church.

The Trinity remained the universal doctrine until the Reformation, when it was questioned, among others, by Michael Servetus and by Lælius and Faustus Socinus. The tendency among modern Trinitarians is to assert the doctrine as a revealed fact, without attempt to explain it.

4. JESUS

O Love! O Life! our faith and sight
  Thy presence maketh one;
As through transfigured clouds of white
  We trace the noonday sun,—

So, to our mortal eyes subdued,
  Flesh-veiled, but not concealed,
We know in thee the fatherhood
  And heart of God revealed.—*Whittier*.

The rank and office of Jesus form the core of Christian doctrine. The point of separation between the first Christians and Judaism was as to whether he was the Messiah or not; in the belief in his deity centres the whole system

of Roman, Greek, and Evangelical Protestant doctrine.

It is impossible to go into the full discussion of Scriptural texts; but a few main points must be briefly stated: (1) The Jews, who studied their Bible (Old Testament) with most devoted and minute care, never dreamed that the Messiah there predicted was to be Jehovah himself. He was either a personification of the righteous part of Israel or, later, a prophet or king divinely sent, endowed, and guided, but like all other prophets and kings—like Moses, Elijah, and David—a man. (2) Those who heard Jesus never understood him to claim to be God except once (John 10: 33), when Jesus promptly disclaimed the title in any other sense than as it had been given to the ancient Hebrew judges, that is, as representative of God. No one who understands how holy, inaccessible, and separate from humanity the Jews held God to be can fail to see that the claim of Jesus to be identical with Him would have roused too great a tumult to have escaped record, and would have been made the centre of the accusations against him. The one case cited, to any one who understands the nature of the Fourth Gospel, is under suspicion. (3) The first three, or Synoptic, Gospels contain not a single clear enunciation of this tremendous assumption; but they do contain sayings of Jesus which imply his subordination to God, as Matthew 19: 17; 26: 39–42; 27: 46. There is no reason why he should *disclaim* deity, for without some clear assertion of it by himself no Jew would have suspected it. His appearance and life were human; and nothing short of irresistible proof, which is made impossible by these naïve utterances, can lead us to think he was anything else. (4) The Fourth Gospel is evidently not so much a narrative as a philosophy of Jesus. The Jesus who speaks there is not

the Jesus of the Synoptics, but a dramatic personification of the writer's ideal—often beautiful and rich in spiritual suggestion, but not drawn from life. But even there, while many passages, especially those which come from the author himself, as the first verses of the first chapter, point to an exaltation of Jesus' nature above the human, there is no such equality with the Father as the creeds assert, while on every page there are words ascribed to Jesus himself which most clearly imply his subordination (5:19, 30; 7:16; 8:28; etc. As for 10:30, see 17:21). (5) The first preaching after Jesus' death set him forth as a prophet (Acts 2:22; 3:22; 17:31). (6) Paul spiritualized his idea of Jesus, as he did every other point in Christian belief—as baptism and the resurrection—and undoubtedly assigned to Jesus a supernatural mission and endowment, but never deity.

In short, the nearer we get to the words of Jesus himself, the less we hear of any exaltation of him above the rank of a prophet of God.

It is when Christianity moves away from Judaism, with its utter separation of God from man, into the atmosphere of the classic world, where the line between gods and men was always vague, and where it had seemed easy to deify even the Roman emperors—it is then that Jesus mounts rapidly to Deity. The remnants of primitive Christianity, as the Ebionites, retained the original belief in Jesus' humanity; but Greek and Latin Christianity drew from Greek and Latin philosophy and theology abundant sustenance for the deification of their Master. First, however, must come a long struggle, which reached its climax in the debate between Arius, a presbyter of Alexandria, and Athanasius, a deacon in the same city. Arius maintained that Christ is a being above human-

ity, but created by God out of *different* substance from His own. Athanasius asserted him to be of the *same* substance and equal in rank. The Emperor Constantine assembled at Nicæa, in Asia Minor, the first "œcumenical" (or world) council in 325, at which the Athanasian view prevailed; and Arianism, though widely spread, died away. Then followed a long controversy over the exact nature of the union between the human and the divine. Apollinaris, Bishop of Laodicea, denied the *humanity* of Christ, as Arius had denied his *divinity,* making the divine Reason, or "Logos," take the place of the human spirit. The Council of Alexandria (362) decided that the two natures, divine and human, *co-existed* in Christ. So interpreted, the doctrine remained throughout the Middle Ages. The great Reformers made no change in it, and it passed over into "Evangelical" Protestantism. The doctrine of the deity of Jesus has been of great service to many by bringing to their minds and hearts a God whom they easily could conceive and so love. That the infinite and unapproachable Jehovah should have come to this suffering and sinful earth, should have taken upon Himself the human form, and submitted Himself to human temptation and suffering, touches the heart by its apparent love and self-abnegation. The broader truth which underlies this we are to see later; but the love of God is taught to many minds more clearly by this one apparently exceptional case than by the more diffuse, though truer, conception which is now growing upon the human mind. On the other hand, however, it is as certain that the deification of Jesus too often has thrust the one true God into the background, robbed Him of His love and compassion, which are transferred to the Christ, and too often made Him an implacable and exacting

judge. Later even Christ was thrust in his turn into the background; his love and compassion were transferred to the Virgin Mary, or to the saints, who seemed nearer and more easily approachable than the superhuman Christ. The alternative is one which often meets the student of theology—between warmth and truth; between adaptability to immediate need, and exact and conscientious conception.

5. HUMAN NATURE

It is not ours to separate
The tangled skein of will and fate,

. . . . . .

And between choice and Providence
Divide the circle of events.
But He who knows our frame is just,
Merciful, and compassionate;
And full of sweet assurances,
And hope for all, the language is,
That He remembereth we are dust!—*Whittier.*

Orthodox Christians believe that God created Adam and Eve in a state of innocence, but needing probation. The serpent (by most supposed to be an embodiment of Satan), was therefore allowed to tempt them to disobedience. They yielded to the temptation, and, in consequence of this "fall," sin obtained an irresistible power over them. Shame, labor, pain, the pangs of childbirth, and death entered into their lives, and they were thrust out of the Garden of Eden in disgrace. These consequences of their sin have fallen upon their descendants, so that all are helpless in the bonds of inherited corruption. All that

they do or can do is worthless and even abhorrent in the divine eyes, and unless some aid can be secured from a source external to themselves, they are doomed to eternal punishment. This innate tendency to evil is called "original sin"; the helpless state into which man is brought by it, "total depravity"; and the process by which guilt is attributed to him, "imputation."

This view of man rests almost entirely upon the second and third chapters of Genesis, and upon the interpretation which Paul gave to them in his Epistle to the Romans, especially 5:12–19. Belief in it, therefore, must depend largely upon the opinion held of the authority of the Scriptures. But the following points must be considered: (1) This view of human nature finds no support from the *words of Jesus*. He never mentions Adam, Eve, or Eden, or refers to the story of the Fall in any way. Nor does he imply that the souls he addresses are not able to respond. The doctrine of total depravity is never referred to in any manner. (2) Genesis claims no divine warrant for its statements. They are frankly and naïvely written as any other history. That these chapters have been made the basis of a tremendous system of theology is not the fault of their authors. (3) No part of the Bible has been so squarely contradicted by modern discoveries as its opening chapters. If they are simply, as they seem, the statement of the belief of their day, or of their writers, this is not strange. If any one persists in taking them for a divinely inspired statement of infallible truth, he must choose between them and the almost universally accepted views of modern men of science. That pain and death were in the world before man came, being the common heritage of all sentient life; that man was not made directly of the dust of the earth,

but, at least physically, developed from the lower orders of animals; that the human race did not spring from a single pair; that there is no trace of a primeval innocence and a subsequent fall, but that all signs point to a gradual ascent from a savage condition; besides the minor points that woman was not made from the rib of man, and that the serpent never went upright or on legs—all these views steadily gain ground, and relegate the story of Genesis to the realm of poetry, from which indeed it first may have come. Add to these the discrepancies between the two stories of the Creation (Genesis 1:1–2; 3; 2:4–25), and the remarkably few references to either of them in the rest of the Bible, and we have abundant reason for doubt as to the literal accuracy of this account of the origin of man. As to the inferences of Paul from the original story, we must remember that the Epistles were *letters,* and their style is not formal or exact, or even always correct. They were evidently not meant as doctrinal treatises (see Matthew Arnold's "St. Paul and Protestantism"). Yet it is on Paul's letters, not on the Gospels, that the popular view of human nature is based.

The doctrine of man's nature was worked out by the practical Western or Latin part of the early Church, as the doctrine of Christ's nature was by the speculative Eastern or Greek part. The general belief at first was in the inherited or Adamic *corruption* (not *guilt*) of man, and his ability to co-operate with the Holy Spirit in regeneration. Pelagius, a British monk, precipitated discussion by asserting, about 405, that man inherited nothing from Adam, neither original guilt, which was impossible, nor innate corruption, nor physical consequences, as pain and death, which were in the world before Adam. Every man was born free and unbiassed. Augustine in

412 maintained that man inherited not only inborn corruption, but guilt; that he was helpless, and could be saved only by the absolute power of God. This view at first gained complete ascendency, and Pelagianism never had any considerable footing. But Augustinianism gradually softened into Semi-Pelagianism, which was very much the original doctrine of inherited corruption and the power of co-operation. This has remained the doctrine of the Roman Church, as fixed by the Council of Trent after the Reformation. This Church, though it has not pronounced authoritatively upon this point, holds that righteousness was not a natural quality of man at Creation, but was a supernatural addition, lost again at the Fall. Man's corruption is therefore a negative thing, not a positive wilful rebellion.

"Augustinianism asserts that man is morally *dead;* Semi-Pelagianism, that he is morally *sick;* Pelagianism, that he is morally *well.*"

The three views were revived at or after the Reformation. Calvin (1536) revived Augustinianism, Socinus (about 1590), Pelagianism, and Arminius (1589), Semi-Pelagianism.

6. SALVATION

Feeble, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead thy child to thee?

Blessed Father, gracious One,
Thou hast sent thy holy Son.
He will give the light I need;
He my trembling steps will lead.—*Furness.*

All Christians agree that the life and death of Jesus mark the chief epoch in the moral history of humanity, and that he has done more than any one else to bring about an atonement between God and man. Here, however, begin great differences of view, in harmony with the various views of human nature. Liberals, believing human nature to be essentially sound, though weak and stumbling, define atonement according to the original meaning of the word, as meaning *at-one-ment,* or leading the divine and the human will to be at one. They make this consist in the action of Jesus upon *man,* not upon God. They believe that God is always seeking to enter the world of humanity—pressing upward through humanity to ever higher forms of spiritual life, as through the world of Nature into ever higher forms of physical life. It is the blindness, weakness, and selfishness of men that need to be overcome; and this Jesus has helped men to do by the power of his truth and his personality through the natural laws which are always at work in the moral and spiritual world.

Orthodox Christians, including both Catholics and Protestants, consider the atonement as working upon the wrath or offended justice of God. It is He who has been reconciled to man, not man to Him. This has been effected by a compact between God the Father and God the Son, the latter agreeing to leave his heavenly home and bliss, to take upon himself human form and human nature, to be tempted, persecuted, and put to death upon the disgraceful cross, so that God may be moved to forgive the sins of men; since they, being corrupt, can do nothing to earn that forgiveness for themselves. The atonement is thus a supernatural matter, out of the range of ordinary moral and spiritual laws, as it is beyond the com-

prehension of human reason. To explain *how* it satisfies the justice of God there have been many theories. The two most generally held in modern times are that of the *vicarious* atonement, or substitution of Jesus' sufferings for those due from mankind, their sin being *imputed* to him and his righteousness to them; and the *governmental* theory—that a great example was needed to show mankind the enormity of its sin, and to vindicate the divine justice by a punishment proportionate to the offense. The former view was adopted by the Calvinists, the latter by the Arminians. It is needless to say that to the Liberal both seem to be inconsistent with any true conception of justice. If man has sinned, it is man who must be punished; and no substitution of the innocent for the guilty, and no exhibition of an innocent "example," is justifiable. As to the support from Scripture, it may be said in general: (1) That the prophecies in the Old Testament are too vague or too contradictory to be made the basis of any such doctrines. (2) That they find no favor in the words of Jesus. Had we the Gospels only, no one ever would have dreamed of such theories. (3) That the Epistles were written by men who were fresh from Judaism, and unable to break away yet from the Jewish idea of sacrifice. The Epistle to the Hebrews shows the process of transition. Jesus is compared to the sacrificial victims on the Temple altar. (4) When reconciliation between God and man is spoken of, it is almost invariably man who is said to have been reconciled to God (Romans 11:15; II Corinthians 5:18–20; Colossians 1:21).

Predestination—But for whom was the atonement intended? The Arminians (including Romanists, Anglicans, Methodists) say *for all men*. It was a *"universal* atonement." The Calvinists say that it was for the *elect*

only. All men are alike guilty and helpless; but God chooses to save some and let the rest go on to their merited doom. The former act is called "predestination," or fixing destiny beforehand; the latter, "preterition," or passing by. To the elect God gives faith and keeps them in holiness, so that they never can fall away ("perseverance of the saints"). The non-elect, including all the heathen and perhaps many children, strive they ever so much, cannot attain to salvation. This doctrine is the heart of Calvinism and is still nominally held by Orthodox Protestants but is rapidly fading away. The Liberal positively rejects it. That there is predestination in this life cannot be denied. What we call the "force of circumstances," including the era and place of our birth, our surroundings, physical and moral, and the myriad influences which play upon us continually and mould us more than our own will, is largely but another name for what theology calls the sovereignty of God. How deeply this affects our inner life is hard to say; but that it affects us in most important ways we cannot help seeing. The scientific doctrines of heredity and the power of environment are but other ways of stating this. The predestination of this life troubles the thoughtful mind with an unavoidable sense of injustice.

All attempts to reconcile the doctrine with anything which we can call goodness, and can worship as worthy of our adoration, must fail.

The Arminian believes that the atonement was for all mankind. The human will is free to accept or to reject the offer of pardon and restoration. This was the message of "free grace" which Methodism brought to a Calvinistic Protestantism, and is virtually the belief of Catholics and Episcopalians.

Conversion—The atonement is appropriated by the individual through faith, by which great souls have meant a personal union with Christ, but which commonly degenerates into assent to creeds or ceremonies. To faith the Catholic adds reception of the sacraments of the Church, by which grace is conveyed to the partaker. By most Protestants this faith is expected to come during some sudden and peculiar crisis of religious experience, in which the sinner comes "under conviction of sin," realizes that he is "lost," seeks for help, and finds it with joy in a burst of "faith in the atoning merits of Jesus." To bring on this crisis, "revivals," or times of intense emotional excitement, are stimulated, during which, under the appeals of fervent preachers and the contagion of crowded congregations, people are supposed to be especially visited by the Holy Spirit. These "awakenings" are not as frequent as they once were. They fall in with the Evangelical view in general—that the spiritual life proceeds by miracles, special interventions of divine power, since human nature is of itself helpless in its corruption. The Liberal, however, denying this corruption and helplessness, looks rather for gradual development than for crises, and relies more upon steady culture under constant influences than upon revolutions under sudden attacks from without. In this he is joined by Catholics and Episcopalians, and by an increasing number of other Protestants.

Justification—The first effect of faith is "justification," by which the Catholic means *making* just, and the Orthodox Protestant *reckoning as* just. The conditions of justification, according to the Catholic view, are baptism and, at the age of reason, faith in God and love of God. By baptism the supernatural gift of righteousness,

which was lost at the Fall of Adam, is restored to the recipient, fed by the other sacraments of the Church—especially the Eucharist—and by constant exercise of faith and love. The Protestant, however, denies that any rite can be the supernatural channel of divine grace, and makes faith alone the condition of acceptance with God, and justification a judicial declaration of mercy, by which the sinner's past is forgiven and washed away, and he is accepted for Christ's sake as already righteous.

Sanctification—This seems to be with the Catholic identical with or a continuation of justification. The Protestant, however, makes it the process by which the remains of original sin, the habits and tendencies inherited from a sinful past, having now become involuntary and as it were external to the soul, are gradually eradicated. The Calvinist, as we have seen, holds that the "elect" are kept from backsliding by divine power. The Methodist believes that it is possible for the soul to attain such purity of motive that however the old Adam may yet hover about the outside of one's life, one may be "perfect" in spirit. There has been in both these cases a danger of underrating the value of moral laws to those who are saved by faith.

Among Liberal Christians the terms "justification" and "sanctification," with many others, have passed out of use with the theology from which they sprang. All the truth which they covered is now included in the thought of that divine education which is constantly going on in the earnest soul through the various experiences of life. The care of God for the soul is seen by the Liberal, not merely in those influences which are called religious, or in those times and places which are considered sacred, but in every joy or sorrow, success or defeat, by which the mind is en-

lightened, the sympathies broadened, the faith of the soul awakened and trained, and the beauty of holiness made manifest. This may come sometimes in shocks which open the eyes suddenly, but generally through the experiences of every day.

7. THE FUTURE LIFE

I know not where His islands lift
  Their fronded palms in air,
I only know I cannot drift
  Beyond His love and care.—*Whittier.*

All Christians, except the few who hold to the annihilation of the wicked, believe in the eternal continuance of every human life. One of the most striking consequences of Christianity at first was the calmness, and even joy, with which its disciples looked upon death. The inscriptions in the catacombs bear witness to this. But when the Catholic Church began to invoke the terrors of the Judgment, to force submission to its demands, and when later the Protestants rivalled it in working upon the imagination, a morbid fear of death, such as the heathen world never knew, fell upon Christendom. The Catholic Church is able to still this fear in those who die under its protection. Orthodox Protestantism cannot always lull the dread which it has roused, and is responsible for much needless mental suffering.

The reason for this difference is that the Catholic Church is able to impress the imagination of its members with the belief that it is mightier even than mighty death, and holds the keys of heaven and hell. As between the Evangelical and the Liberal Protestant, the latter maintains that death is a purely physical event, common to all

living things, and not a moral crisis. It was not a penalty in the beginning, and has no relation to the moral condition now. The soul goes on hereafter from the point where it was at death. But the common belief among the Orthodox is that death was originally the punishment of Adam's sin, and that it marks for every man the end of his probation. After it there is no hope of essential change. In this they are joined by the Roman Catholic and Greek Churches. The Catholic, however, holds the doctrine of purgatory—a region where sins not mortal are expiated, or *purged* away, and penances not finished before death are worked out. But those convicted of mortal sins, including wilful unbelief, have no chance after death. The Reformers rejected the doctrine of purgatory; but there have always been a few among Evangelical Protestants who have held to "probation after death" for those who have had no opportunity of hearing the Gospel preached in this world.

The great drama of the future life, in the belief of the early Christians, consisted of four acts—the "second advent" of Christ, the millennium, the last judgment, and the eternal continuance of the fate then assigned.

The first Christians believed that Jesus would come again before his generation had passed away. (See remarks under "Second Adventists".) Less is said of the fate of unbelievers than of the joyful union of believers with their returned Master. This belief died away with remarkable quietness; but the expectation of Christ's sudden return in judgment has at times flamed up with great fervor—as in the year 1000, at the time of the Reformation, in the nineteenth century among the "Millerites," and in the twentieth century among the "Fundamentalists."

The last judgment has been in Christian theology a most dreadful event, described with details sometimes grand and picturesque, often grotesque. As a means of impressing the imagination of the ignorant and superstitious, both Catholic and Protestant, and compelling them into the churches, it has stood supreme. The heavens rolled aside as curtains; Christ upon a high throne, no longer meek and persuading, but awful and relentless, surrounded by the angels and clothed with omnipotence; the graves opening; the sea giving up its dead; the terrible dividing of saint and sinner; the bliss of the one fate, the horror of the other—these were the elements of the "Great Assize." Whatever may have been the thought of the more intelligent and spiritual, to the common mind and in the common preaching this judgment turned practically upon submission to the Church, or belief in the power of Christ to save those who trusted in him. Calvinism draws the line between the elect and the non-elect, Arminianism between those who accept and those who reject Christ according to the trinitarian conception of him; by all, "good works" not springing from faith in Christ are counted as of no value. It is but just to add that this whole doctrine, though unchanged in the creeds, has undergone an immense softening and disintegrating in the preaching of the day. Fear is less often appealed to as a motive to faith; and the love of God and of Christ and the beauty of holiness are the common grounds for urging conversion.

The condition of the two classes of saints and sinners after the judgment has commonly been described in the terms of the Book of Revelation. Heaven is a place of rest and worship, resulting in happiness unspeakable, but apparently monotonous and tedious; hell is a place of tor-

ment, commonly described as inflicted by fire. Though the Catholic Church denies that the flame is material, it has always presented the torment under that figure, and made the most of it. The same is true of the Evangelical Protestant. As to the eternity of both conditions, all but Liberals are agreed.

But against nothing in the popular theology have Liberals protested more indignantly than against infinite punishment for anything that can be done by finite man in so short a life as that which he spends on the earth. The Universalists led in this protest, and Unitarians have followed. An increasing number of Evangelicals more or less boldly renounce the belief. In the Church of England men like Stanley, Robertson, Maurice, Farrar, and Kingsley, have done so, claiming that the omission of the Article on eternal punishment from the original Forty-Two in compiling the present Thirty-Nine justifies them. In great numbers of pulpits the doctrine is scarcely heard, though it remains in the creeds and covenants. The Catholics soften it by assigning to infants not baptized only loss of spiritual happiness, leaving them natural enjoyment in their own place. The Liberals also deny the resurrection of the body, which is the belief of the rest of Christendom. The Apostles' Creed, most widely held of all formularies, asserts "the resurrection of the body" —a phrase which, however it may be explained away, has a very clear meaning. The Liberal shrinks from attempting to define the future life with much detail. A purely spiritual life is too foreign to our imagination which is used only to material surroundings, to admit of much dogmatism. It should be enough to know that wherever or amid whatever circumstances the soul may be placed,

it is still under the care of a just, loving, and almighty God.

8. THE CHURCH AND THE SACRAMENTS

One holy Church of God appears
  Through every age and race,
Unwasted by the lapse of years,
  Unchanged by changing place.

Her priests are all God's faithful sons,
  To serve the world raised up;
The pure in heart, her baptized ones;
  Love, her communion-cup.

The truth is her prophetic gift,
  The soul, her sacred page;
And feet on mercy's errands swift
  Do make her pilgrimage.—*Samuel Longfellow.*

The Church—There is no satisfactory evidence that Jesus founded or prepared for an organization to perpetuate his work. The few passages of the Gospels in which the word "church" occurs are explainable on other grounds, and some are under suspicion of being later interpolations. After the death of Jesus there is no reference to any such instructions, and the whole matter is left in too great doubt to admit of positive assertions on so important a matter, though they are still made by many. The first Christian bodies grew up naturally around the Apostles or other preachers, and apparently were congregational in government; but the need and the habit of drawing more closely together led to organization on the Roman political pattern, and soon the present

Roman Catholic system can be seen in process of formation. The Roman Catholic idea of the Church is that of a visible institution, founded by Jesus, placed in care of his Apostles after his death, and by them handed down to successors authorized by them to rule. It is the representative of God upon earth, the repository of His power to save, which He gives through the sacraments when duly administered. It alone has the right to interpret the revelations made in the Bible, and it alone receives, through its infallible head, such new truth as becomes necessary for human guidance.

The Reformers set aside the idea of a visible Church, the High Church Anglicans and Episcopalians alone retaining a more or less clear shadow of it. Evangelical Protestants believe that the true Church is *invisible,* being composed of the elect alone, the signs of election being clear and satisfying faith and the good life which flows from faith. "The Church is the society of believers in which the word is preached and the sacraments duly administered." The visible Church may contain some who are not true believers; but inasmuch as all who are true believers are sure to enter the Church which Christ has established, the Evangelical Protestant commonly holds, with the Westminster Confession, that "outside of the visible Church there is no ordinary possibility of salvation."

The Liberal Protestant maintains that the visible Church is a voluntary association of those who seek religious and moral quickening, and who unite upon certain views by which this quickening seems best secured. Membership in it does not imply any superiority to those out of it, in any sense whatever. It is simply the school or college of the moral and spiritual life. In the words of Dr.

Channing, "There is one grand, all-comprehending Church. . . . All Christians and myself form one body, one Church, just as far as a common love and piety possess our hearts. . . . No man can be excommunicated from it but by himself—by the death of goodness in his own breast."

The *form* of the Church differs among Protestants. Some join their congregations into larger bodies, which they call "The Church," the general body having control over the single church. This control is somtimes exercised by individuals called bishops, as in the Episcopal (hence this name) and Methodist Episcopal churches, or by representative bodies, as among the Presbyterians. Others maintain the independence of the single congregations, all associations of these being purely voluntary and advisory, as the Congregationalists (Trinitarian and Unitarian) and Baptists.

There is also a difference as to the terms of admission into the Protestant churches. Often Liberals require only signature to a covenant or statement of faith and purpose, though baptism is frequent. Most other Protestants require baptism, the condition on which this is granted being generally the relation of a definite religious change or experience involving the profession of a satisfactory faith (Congregationalists, Baptists, many Presbyterians, and others) or upon assent to a creed or catechism (Episcopalians and Presbyterians).

The Clergy—The idea of the clergy in Protestant churches is widely different from that in the Roman and Greek churches. In the latter the priests are chosen by their superiors—the bishops, etc.—and are by them enabled to dispense supernatural grace through the sacraments. In a certain measure this view as to power

through the sacraments is held by the High Church Episcopalians and by the Lutherans. But all Calvinistic Protestants and their descendants hold that all believers are alike priests, and receive grace directly from God, not through sacerdotal agency. Their ministers are chosen by the congregations, though under certain restrictions where a power is recognized above the congregation, as by the Presbyterians, and differ from their brethren only officially and by natural gifts or special education. This distinction is vital, and must be clearly understood.

The Sacraments—The Roman Catholic Church has seven sacraments, or channels of divine grace—baptism, Eucharist, confirmation, penance, holy orders, matrimony, and extreme unction. Protestants have kept only the first two. The other five are considered in the chapter on "The Catholics." There is this further and vital distinction between the two parties—that the Catholic considers his sacraments to be in themselves the vehicles of grace, whatever the character of the priest may be, so long as he is in regular standing in the Church, and whatever may be the belief of the recipient; the Protestant considers baptism or the communion as simply *occasions* when Christ comes with special power, the effect upon the recipient depending entirely upon his own faith, or spiritual condition. The High Church Episcopalians and the Lutherans approach the Catholics in giving a mystical or magical efficacy to these rites.

Baptism—This rite originated in the warm Oriental countries, where cleanliness was especially necessary, and where a new ablution was made the symbol of the purity of heart required of those who were admitted to religious sects. Whether it was a Jewish rite before the time of Christ or not, is uncertain. Its first appearance in the

Bible is in the account of John the Baptist. Although there are texts which seem to represent Jesus as enjoining baptism, it is remarkable how little he says about it; and though he himself submitted to baptism by John, he never baptized any of his disciples. It is difficult for any one who understands the true distinction between Christianity and Judaism to believe that Jesus meant to make any ceremony indispensable to salvation.

Yet baptism became universal among his successors under the form of immersion, was believed to have a supernatural efficacy, and by A. D. 200 had come to be considered essential to salvation. At the Reformation, the form having changed during the Middle Ages to sprinkling or pouring, the Lutherans continued this belief, holding out some hope for the children of parents in the Church, but showing little mercy to others, though allowing that God's purposes here are inscrutable. The Church of England held substantially this position. The Calvinists, however, denied all supernatural efficacy to baptism, and held that only the election of God saves. The rite became thus the seal or sign of a salvation already effected, being given only to those who could show the faith which election involves. The children of the elect who died in infancy, whether baptized or not, were considered saved, for "the promise is to you and to your children." The Baptists, however, denied that infant baptism had any meaning whatever, since an infant could not be said to have the faith implied in it; while for adults they restored the primitive form of immersion. The Friends abolished the rite entirely, as they did all other religious ceremonies. The sects which require infant baptism expect that when the children come to the age of reason they will become members of the Church

by profession of their own faith or conversion—an occasion called among Catholics and Episcopalians "confirmation." Liberals look upon baptism as an act of public consecration of one's life to God, and upon infant baptism as an act of dedication of the children by their parents to the service of God, and of consecration of the parents themselves to the religious training of their children. Some make it also the occasion of "christening," or giving the "Christian" name. No efficacy, of course, is attributed to the ceremony except its power over the hearts of those concerned in it.

Communion—This ceremony is called by the Catholics the "Mass" (from the words *missa est,* with which the congregation was once dismissed) or the "Eucharist" (from a Greek word, which means "giving thanks") because of the prayer of thanksgiving in it; and by Protestants the "Communion" (with each other and with Jesus), the "Lord's Supper," and the "Last Supper."

The accounts of the last supper which Jesus ate with his Apostles do not seem to imply that he meant to institute a religious ceremony, still less a mystical or supernatural rite. It was the Passover meal. He knew it was his last; and with a yearning for remembrance among those whom he left behind he asked them to recall him whenever they came to the point in that yearly meal where the loaf is formally broken and the cup passed. This wish was gratified by his disciples after the daily meal which they were accustomed to take together—the *agape,* or "love feast"—during the first days of the new religion in Jerusalem. The *agape* was given up early in the second century (for the excesses sometimes connected with it, see I Corinthians 11:20–22, 27–34); and the commemorative part, which had already begun to take on a mystical

meaning, changed in this direction still more rapidly. At the end of the second century non-communicants were sent out of the church before the ceremony. Soon it was commonly believed that the glorified Christ dwelt in the elements as the Logos had once dwelt in the human body. In 831 Paschasius Radbert, a French abbot, maintained that the bread and wine were actually changed into the body and blood of Christ. This change was called *transubstantiation,* or exchange of substance. The view gained ground, and was formally adopted in 1215.

Protestantism has almost exactly retraced the path of this development. The Lutherans went back as far as "consubstantiation," or the *union* of Christ's body and blood with the bread and wine, the former being received by all who take the latter. Calvin maintained only a spiritual presence of Christ, who is received by the believer alone. Liberals adopt the purely commemorative use, as Zwingli taught, restoring the primitive custom.

The Catholic gives only the bread to the laity, reserving the cup for the priest alone. The Baptists of America often refuse to admit to communion those who have not received baptism by immersion. This is called "close communion." The Orthodox Protestants commonly invite only those who are in good and regular standing in Evangelical churches. The Unitarians invite all to partake who are so minded. The Catholic holds Mass several times on Sunday, besides frequent celebrations during the week, and masses for the dead by special arrangement. Many Episcopal churches have communion every Sunday, sometimes twice, and some of them every morning in the week. Most other Protestant churches have it on the first Sunday of every month, after the morning service.

CHAPTER II.

The Roman Catholics

Name—The official name of the organization is "The Roman Catholic Church"—*Roman,* because its centre is at Rome, Italy; *Catholic* (or universal) because it claims jurisdiction over all mankind.

History—The Roman Catholic Church is in form the Roman Empire extended over the world with ecclesiastical instead of secular functions. The graded system of officers, the skilfully codified law, and the assumption of supreme authority are closely imitated from the ancient Roman dominion. The process was natural. Whether Peter was ever in Rome, as Catholics claim, or not, and whether his primacy among the Apostles was granted or not, whoever was the head of the churches in Rome would become the head of all the churches of the Empire. The first bishops about whom we are certain were men of great force of character and executive ability; and as the emperors grew feebler and less respected, the ecclesiastical authorities came to the front. The earnestness of Christian zeal and confidence stepped into the place of the decaying public spirit and private manhood. The transfer of the seat of government to Constantinople, in 330, left the Bishop of Rome in still greater prominence. At last, in Leo the Great (440–446), the Church came to full consciousness of its opportunity, and shaped its course accordingly. Under Gregory the Great (590–604) the

Church was roused to a missionary spirit; and by 750 all Europe, even to Norway and Iceland, was under its teaching. Meantime, by the Seven Great Councils (325–787), the doctrines of the Church had been defined. The gift of a large territory to the Pope by Pepin, king of the Franks (755), laid the foundation of the "temporal power." The "Isidorean Decretals," a collection of documents purporting to be very ancient, but largely forged—especially the "Donation of Constantine," by which sovereignty over the West was given to the Pope—strengthened the papal authority over the provincial bishops. Corruptions crept in which were stoutly opposed by Gregory VII. (Hildebrand), who closely organized the Church throughout. Under Boniface VIII. (1294–1303) the papal power was at its height; but from this time the resistance of kings, the rising national consciousness, the quickening of intellectual life, the revolt of the popular moral sense against the corruptions of priest and pope, and the rivalries of competing popes—all combined to check and to retard the progress of the Church. Councils for internal reform having failed, the Reformation began outside. Its progress was stopped and much ground won back by the counter-reformation within the Church, led by the Jesuits, and formulated by the Council of Trent (1545–1563).

The chief events in the history of the Church since the Council of Trent have been the proclamation of the doctrine of the "Immaculate Conception of the Virgin Mary" (1854); of the "Syllabus of Errors" (1864), in which the Church set itself squarely against modern intellectual tendencies; and of the "Infallibility of the Pope" (1870); the abolition of the "Temporal Power" in the same year; and the "Old Catholic" movement under Hyacinthe, Dol-

linger, and Reinkens—an attempt to bring back the Church to the position of the earlier centuries, when councils, not Popes, were the source of authority. The attitude of the Church is now very different from that which it took in the Middle Ages, even in lands where it contains the majority of Christians. Its reliance is, to a larger extent, upon moral and spiritual means of influence, its internal condition is purer, and its spirit more earnest. Its claim to universal authority and its ambition to realize this remain unchanged.

In the United States settlements were made by Catholics in Maryland under Lord Baltimore (1634), and in other parts—as Florida, Louisiana, New Mexico, and California—which were settled by Catholic nations. The first bishop was appointed in 1789 at Baltimore. The growth of the Church has been mainly from immigration—as from Ireland, Southern Germany, Italy, and the French part of Canada. Its later career in the United States has been marked by the establishment of parochial schools of its own.

Doctrine—The distinctive doctrine of the Roman Catholic Church, and one which must be thoroughly understood before its history and claims can be comprehended, is that it is the divinely established and sustained Church of God upon the earth, and His *only* Church. It was instituted by Jesus Christ in the solemn words which made the Apostle Peter its foundation rock. Its legitimacy is secured by an unbroken succession of Popes. By their infallibility under the guidance of the Holy Spirit it is kept from error in the interpretation or unfolding of doctrine. It is thus a supernatural institution, and therefore cannot submit its teachings to natural reason, or

allow its spiritual authority to be controlled by any earthly power. It must obey God rather than man.

The Catholic doctrine of the infallibility of the Pope needs to be distinctly understood. He is not personally, but *officially* infallible; that is, he is not beyond error in his opinion upon ordinary matters, but only when pronouncing judgment upon matters of doctrine or morals formally laid before him by the Church. The judgment which he then pronounces is final, irrevocable, and infallible. This has nothing to do with the Pope's personal character, any more than with his personal knowledge or mental power. The Church claims that no such decision of Pope or General Council has ever been revoked.

As a source of truth, the decisions of the Church must take precedence of any private interpretation of Scripture. As the Supreme Court is to the Constitution of the United States, so is the Church to the Bible. The consequence, the *reductio ad absurdum,* of the Protestant principle of private judgment is the number of contradictory sects and the variety of individual opinions in the different commentaries. An infallible Book is of no value without an infallible Church to guarantee the correctness of its text, the faithfulness of translation, and the truthfulness of interpretation. The Church does not encourage the indiscriminate reading of the Bible by the uneducated; but it regards the Bible as the inspired Word of God, of which it, not the uneducated reader, is the divinely appointed interpreter.

The central part of its *worship* is the Mass. High Mass is sung; low Mass is read. There are two essential parts of this service—the change (transubstantiation) of the bread and wine into the body and blood of Christ, and

the offering or sacrifice of them for the sins of the people. The Catholic puts the most literal construction upon the words of Jesus, "This is my body; this is my blood" (Matthew 26:26, 28). He believes that though to the senses the elements remain the same, in substance they are changed into the veritable body and blood of the Lord. These are then sacrificed at the altar in perpetual memorial of the original sacrifice upon the cross. The bread, which is baked in the form of little round cakes, or wafers, is after consecration distributed to the communicants. The wine, however, is drunk only by the priest. The reasons for this are, first, that the Church teaches that "Christ is contained whole and entire under each species" (see I Corinthians 11:27—the word "or" in Revised Version); secondly, practical considerations—as the quantity of wine that would be needed, the undesirability of many drinking from one cup, and the danger of dropping or spilling.

Admission into the Catholic Church is by baptism in the name of the Father, the Son, and the Holy Ghost. Inasmuch as all men inherit the taint of sin from Adam, and are born enemies of God, a new birth, or regeneration, is necessary. Even infants who are unbaptized, though they do not go to torments, fall short of the perfect happiness of the saved. If any man be "heartily sorry for his sins, and loves God with his whole heart, and desires to comply with all the divine ordinances," the pouring of water upon him becomes the vehicle of supernatural grace, washing away original sin, and begetting a new and spiritual life. This life is constantly fed by reception of the Lord's body in the Holy Communion, and thus is prepared for the heavenly mansions.

The Holy Communion and Baptism are called "sacra-

ments." A sacrament is the visible sign of invisible grace. There are seven in all in this church, the remaining five being Confirmation, by which baptized persons of ripe years are *confirmed,* or strengthened in soul by the reception of fresh supplies of divine grace; Penance, or absolution by the priest for sins; Extreme Unction, the anointing of the sick with holy oil, usually when they are expected to die; Orders, for priests and other ecclesiastics; and Matrimony, by which special grace is given that the wedded couple may live together in love and harmony.

Some other peculiarities of worship should be noticed. The *Latin language* only is used by the priests in the Mass and in the administration of the sacraments, because this was the common language when the Church was established; because a common language is still needed by a church which extends over the world; because she wishes her liturgy to be always and everywhere the same, safe from the changes which come to all living languages; and because the worship, being addressed to God, not to men, may as well be in Latin as in any other language. The congregation follows the worship by means of a translation. The *lighted candles* upon the altar commemorate the time when the Christians worshipped in the dark catacombs, and are symbols of him who is the light of the world, of our light which should shine before men, and of spiritual joy. *Incense* is an emblem of prayer, ascending like smoke from hearts burning with love. The *flowers* are meant to adorn the place where God comes to dwell. The *vestments* of the priest are signs of his sacred and peculiar office, and are intended to be beyond the influence of changing fashion.

Besides conducting public worship, the priest deals with his people individually by the confessional. The Catholic

Church claims that power was given to it to forgive sins (Matthew 16:18, 19; John 20:21–23). To receive this forgiveness, the sinner must not only repent, but if possible confess his sins to the priest, promise amendment and restitution, and submit to whatever penance may be imposed upon him. It is claimed that in this way control or influence over people is secured better than in any other way, and for better results. It is in the power of the Church also to give *indulgence.* This word is used by the Church in its original sense of gentleness or mercy, not in its present sense of condoning weakness. It is not permission, but remission. The consequences of any sinful act are three—the stain of guilt upon the soul, eternal punishment (if the sin be mortal), and the temporal consequences which may follow either in this life or in purgatory. The first two are washed away by baptism or absolution. It is the temporal punishment only that is remitted in an "indulgence." The merits of the innocent Christ, and those of the saints and martyrs whose sufferings were greater than their sins required, constitute a "treasury" upon which the Church can draw in behalf of sinners who are truly repentant. On condition of good deeds to be done by them—as almsgiving, pilgrimages, etc.—a remission of temporal suffering is assured. If time is named, as a "forty days' indulgence," it means so much remission as would have been secured by forty days of penance under the old laws of the Church. The system is evidently easy to abuse, as to misunderstand; but the doctrine of the Church that an indulgence is useless without sincere repentance and amendment must be carefully separated from the misinterpretations and misuse of its offices.

Besides the worship of God, the Catholic Church teaches

the invocation of saints, including the Virgin Mary, as intercessors with God. As the Protestant asks his friends or his minister to pray for him, so the Catholic asks his more powerful friends in heaven to pray for him. The Church encourages also the use of images, especially of the crucifix, as aids to the imagination in devotion, since they make the object of worship more real, as a photograph does our distant friends. But it does not allow worship of the image itself.

It holds also to an intermediate state between hell and heaven, called purgatory, or the place where lesser sins can be expiated, or sins not fully punished here may receive the remainder of the penalty due them (I Corinthians 3:13–15). Those who die in grave, unpardoned sins go into eternal and irremediable torment; but those who are in purgatory may be prayed for, and so helped. For the Church holds that prayers for friends in purgatory are as efficacious as prayers for friends in distant lands, or in peril or in sin on the earth.

The Catholic Church admits no divorce from marriage (Matthew 19:3–9). It allows separation, but no remarriage. It praises celibacy as superior to the wedded life (Matthew 19:12; I Corinthians 7:32, 33), and as following the example of Jesus and all the Apostles except Peter, who, it claims, gave up his wife when he was called (Matthew 19:27). It demands celibacy of its clergy, because of the sacredness of their office and their greater ability to concentrate themselves upon their work. It regards the married state as a holy sacrament instituted by Christ for those who have not been called to a higher state.

On many points the Catholic Church holds the same belief as the "Evangelical" Protestant churches; namely,

the inspiration of the Bible, the Trinity, the deity of Christ, the sin of all men in Adam and their merited eternal punishment, their redemption by the suffering and death of Christ, the resurrection of the dead, and the everlasting happiness of the saved. An important difference, however, arises between the two bodies as to justification —the Protestant making faith alone the ground of acceptance with God, the Catholic requiring both faith and the reception of the sacraments. Infants are justified by baptism, which conveys to them sanctifying grace, and restores to them the righteousness lost at the Fall. On coming to the use of reason, those who have been baptized in infancy must have faith in God and love to God.

"Modernism" is the name the Jesuit Fathers of Rome gave to the liberalizing movement in the Roman Catholic Church. The modern movements in science, philosophy and history which began in the nineteenth century did not fail to influence Roman Catholic theologians and scholars. Men like Lammenais, Montalembert and Dollinger, advocated a Catholicism that would keep in touch with modern life and which would take account of modern currents of thought. Modernism is then a protest against the Mediæval organization, practices, and intellectual methods of the Roman Catholic Church. Modernism invaded Roman Catholic seminaries, monasteries, and parishes. Books, pamphlets, reviews, and newspapers, setting forth the new ideas, found eager readers. Catholic theologians and educated laymen embraced the new spirit. The movement spread all over the Roman Catholic world —Italy, France, Germany, England, Austria, Spain, and America. To stem the tide of this movement, so dangerous to Roman Catholic traditions, an anti-modernist party arose. Modernists were inhibited or excommunicated and

Modernist books were put on the "Index," the list of books which Roman Catholics are forbidden to read. This anti-modernist movement found its best champion in Pope Pius X, (became Pope in 1903), who was very conservative. His Encyclicals (circular letters sent by the Pope to the bishops) succeeded in driving the Modernists from the Roman Church. The most famous of these was the Encyclical "Pascendi" of 1907. In this letter, the Pope prescribed certain measures for the suppression of Modernism. One of them was the study of mediæval scholastic theology, especially that of St. Thomas Aquinas. Another was the administration of an anti-modernist oath to all professors and priests. It is said that Roman priests throughout the world took this oath before December 31, 1910. This oath has a number of articles but the substance of it is that priests accept and firmly embrace everything that has been defined by the Papacy.

Government—The head of the Church is the Pope, "Bishop of Rome and Vicar of Jesus Christ, Successor to St. Peter, Prince of the Apostles (the present Pope being the 260th), Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church." He is elected by the Sacred College of Cardinals which never exceeds 70 in number. At present there are 68: 5 of whom are cardinal bishops, 55 cardinal priests, and 8 cardinal deacons. These were originally occupants of parishes in Rome and act as the Pope's advisers. They now have larger powers and often have distant residences. The government of the church is carried on by a number of councils, or "congregations," which have the care of some department as a Standing Committee or a Commis-

sion in the other churches. Each is presided over by a Cardinal. The Church is divided into dioceses, each presided over by an archbishop or bishop who receives his authority from the Pope. Besides the dioceses there are 10 Patriarchates, each presided over by a Patriarch. Four of the American Archbishops (Boston, New York, Philadelphia and Chicago) are Cardinals. In 1893 there was established an Apostolic Delegate to the United States.

Statistics—There are in the world 288,000,000 Roman Catholics: in Europe 195,000,000; Asia 10,000,000; Africa 3,000,000; North and Central America 37,000,000; South America 35,000,000, and Australasia 8,000,000. In the United States there are 18 Archbishops; 85 bishops; 22,545 clergy (16,459 secular and 6,086 religious); 11,228 churches with resident priests; 5,834 missions with churches; 168 seminaries; 236 colleges for boys; 723 academies for girls; 6,406 parishes with schools, with 1,922,420 children attending; 312 orphan asylums; and 118 homes for the aged. The Catholic population is 18,260,793. They maintain 26 periodicals.

CHAPTER III.

The Old Catholics

The Vatican Council of 1869–70 was a triumph of the "Ultramontane," or extreme papal, party in the Roman Catholic Church. By the decree of papal infallibility it placed the Pope beyond the power of councils, and thus of bishops or national churches. Most of the powerful minority of eighty-eight dissentients and ninety-one non-voters, out of the whole number of seven hundred and forty-four, after a long and often bitter struggle, accepted the decree. But Dr. Döllinger of Bonn, Germany, the foremost of German Catholic scholars, refused, and with his colleague, Professor Friedrich, was excommunicated in 1871. In September of that year a conference of five hundred delegates was held in Munich, and an attempt was made at union with the Greek and Russian churches and an "understanding" with the Protestant and Episcopal communions. The consecration of Dr. Reinkens as bishop by a Dutch bishop gave the advantage of "apostolic succession"; the Prussian government legalized the body, and for a while it gained rapidly among the cultivated people of Germany and Switzerland. In Paris, Père Hyacinthe (Loyson), the famous preacher at Nôtre Dame, a devout believer in the rights of the Gallican Church as against absolute papal power, became an ally. The design of the Old Catholics was to return to the ancient faith and practice of the Church as laid down by

the Seven Great Councils, before 787, untainted by papal usurpations and later doctrines. This would include the supremacy of councils, the equality of laity with the clergy in them, the marriage of priests, the use of the vernacular in public worship, and the abolition of compulsory fasting and confession. More emphasis was also laid upon the authority of the Scriptures.

But the movement made no impression upon the masses; was, like Protestantism, essentially Teutonic in its range; and was bitterly fought by the Catholic Church, whose influence at length brought political pressure also to bear upon it.

The American Catholic Church agrees with the Old Catholic Church and the Eastern Orthodox Churches. It was organized in 1885 and incorporated in 1915 in Illinois to bring those together in America who hold to the Old Catholic position. They accept the Seven Œcumenical Councils of the whole church before the division between the East and the West at the 8th Œcumenical Council (Fourth Constantinople) in 869. They reject the "filioque" clause (I believe in the Holy Ghost who proceeded from the Father and the Son) in the Nicene Creed which they believe was added without justification at the Council of Chalcedon in 381. They deny papal supremacy and infallibility, the Immaculate Conception and are opposed to the Union of Church and State. It receives the Episcopate from the Syrian Church at Antioch and has transmitted it to the Swedish Orthodox Church and the African Orthodox Church.

Statistics—The Old Catholic churches in America report 18 churches; 12 ministers; 13,725 members and 2,032 in Sunday school. They maintain 1 seminary and 2 periodicals.

CHAPTER IV.

The Eastern or Orthodox Church

Name—This name is used properly to designate 16 bodies of the Christian Church which are separate and independent in internal administration, but which have the same doctrines and services, and take part in the same councils. While only 5 of the 16 are Greek, the name "Greek Orthodox Church" is used often instead of the "Eastern or Orthodox Church." The 16 bodies are divided into 4 groups: (1) Greek, which includes The Patriarchate of Constantinople, The Church of Hellas, The Cyprian Church, the Patriarchate of Alexandria, and the Archepiscopal Diocese of Mt. Sinai, St. Catherine's Convent and the Monastery of Tor on the Red Sea; (2) the Slavonic, which includes the Russian, Bulgarian, Serbian, Bosnian and Herzegovinian, Dalmatian and Montenegrin churches; (3) the Rumanian, made up of the Rumanian and some Transylvanian churches; (4) the Arabic, including the Church of Antioch and the Church of Jerusalem.

History—The Eastern Church holds the birthplace of Christianity, Jerusalem, and the place where it was christened, Antioch. Its language is largely that which Jesus and the Apostles spoke, and the great Councils which first defined the faith of Christendom were summoned and controlled by Greek emperors and bishops.

The Council of Nicæa (325) recognized three Patri-

archs, or heads of main divisions of the Christian Church—those of Rome, Alexandria, and Antioch. Two more, at Jerusalem and Constantinople, were afterward added. Differences of language and customs, added to distance, naturally separated the eastern part of the Roman Empire from the western. Rome addressed itself more and more to conquer spiritually the barbarian hordes who had conquered her materially, and perpetuated in the Papacy the practical and legal ability which had created and regulated the Empire. In the East, not Roman law but Greek philosophy was the heritage of the Church, and even the common people speculated on those questions of the divine nature which were settled in the first great Œcumenical Councils. While the Latin Church became more united, the Greek became more divided. At the Third Council (Ephesus, 431) Nestorius, bishop of Constantinople, was condemned for having assigned two natures to Christ in such separation that Mary could not be called the "Mother of God." The large secession of the *Nestorians* ensued. At the Fourth Council (Chalcedon, 451) the doctrine of two natures in Christ, united without change or confusion, gave rise to the *Monophysite* or one-nature schism, which includes to-day the Jacobites of Syria, the Copts of Egypt, and the Abyssinians. At the Sixth Council (Constantinople, 680–681) the doctrine of two wills, divine and human, in Christ, was proclaimed, and the *Maronites* seceded, but in 1182 returned to Roman rule, retaining some peculiarities in their ritual.

More important was the separation from the Latin Church. In 589, at a Council in Toledo, Spain, not œcumenical and therefore not authoritative, there was

added to the clause in the Nicene Creed, "I believe in the Holy Ghost, who proceedeth from the Father," the words "and the Son." Against this the Eastern Churches protested as a heresy, contrary to the true doctrine of the Trinity. To theological dissension abundant political jealousy was added, and at last, in 1054, Leo IX. excommunicated the Eastern Church. The treatment of Eastern Christians by the crusaders from the West, culminating in the sack of Constantinople by them in 1204, intensified the quarrel, which, in spite of many attempts, has never been closed.

Meantime the Mohammedans swept over the East, but were not converted to Christianity, as the northern barbarians were, by the Roman Church. In the period including the capture of Jerusalem in 637 and that of Constantinople in 1453 all the old domain of the Eastern Church fell into their hands. Its organization was kept up, but its life largely departed.

With the development of different nationalities and metropolitan sees there had come the establishment of independent organizations bearing national names. Though independent of each other ecclesiastically, these different organizations agree in doctrine, and, essentially, in form of worship and together constitute what are called the "Eastern Orthodox Churches." The emphasis is upon the word "Orthodox," as in the name of the Roman Catholic Church the emphasis is upon "Catholic."

Among these national organizations that in Russia has been, up to the breakup of that nation, the most prominent. The Russian monarch, having been converted and baptized, established Christianity as the state religion in 997. The jurisdiction of the Russian Church expanded as did

the Empire. As fast as new territories were added to the state the church sent missionaries, building schools and temples. The orthodox Christians in the eastern part of Europe, in Siberia, in Caucasus and in Middle Asia, all belong to the Russian Church. Before the overthrow of the Empire it contained by far the greater part of the Eastern Christians. Just what the position of the church is, and what its policy and doctrines will be under the Soviet, is a matter yet to be determined. The Russian Church undertook foreign missionary enterprises, especially successful in Japan and North America. In the latter the first work was in Alaska. As immigration from Russia and Poland increased, the church took up its present work in the United States.

Of the Eastern Churches seven are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox, the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox and the Rumanian Orthodox. The Serbian, Syrian, Albanian and Rumanian are under the general supervision of the Russian Church. The American Church is under the control of two resident bishops and has its headquarters in New York.

Doctrine—The Eastern Church, not being a formal unit, has no authoritative creed. It holds, however, to the creeds laid down by the first seven Œcumenical Councils, especially the one commonly known to us as the Nicene. In 1643 and 1672 creeds were made by the Synod of Jerusalem which are now virtually agreed upon. Their substance is given by the Encyclopædia Britannica, article "Greek Church," as follows, the small capitals marking the differences from the Roman Catholics, the italics those from the Protestants:—

"Christianity is a divine revelation communicated to mankind through Christ; its saving truths are to be learned from the Bible *and tradition,* the former having been written, *and the latter maintained uncorrupted,* through the influence of the Holy Spirit; *the interpretation of the Bible belongs to the Church, which is taught by the Holy Spirit,* but every believer may read the Scriptures.

"According to the Christian revelation, God is a Trinity; that is, the Divine essence exists in Three Persons, perfectly equal in nature and dignity, the Father, the Son, and the Holy Ghost; THE HOLY GHOST PROCEEDS FROM THE FATHER ONLY. Besides the Triune God there is no other object of divine worship, *but homage may be paid to the Virgin Mary, and reverence to the saints and to their pictures and relics.*

"Man is born with a corrupt bias, which was not his at creation; the first man, when created, possessed IMMORTALITY, PERFECT WISDOM, AND A WILL REGULATED BY REASON. Through the first sin Adam and his posterity lost IMMORTALITY, AND HIS WILL RECEIVED A BIAS TOWARD EVIL. In this natural state, man, who even before he actually sins is a sinner before God by original or inherited sin, commits manifold actual transgressions; *but he is not absolutely without power of will toward good, and is not always doing evil.*

"Christ . . . by his vicarious death has made satisfaction to God for the world's sins, and this satisfaction was PERFECTLY COMMENSURATE WITH THE SINS OF THE WORLD. . . . This divine help is offered *to all men without distinction, and may be rejected.* In order to attain to salvation, man is justified, and when so justified CAN DO NO MORE THAN THE COMMANDS OF GOD. He may fall from a state of grace through mortal sin.

"Regeneration is offered by the word of God and in the sacraments, *which under visible signs communicate God's invisible grace to Christians when administered cum intentione.* There are *seven* mysteries, or sacraments. Baptism

entirely destroys original sin. In the Eucharist the true body and blood of Christ are *substantially present; and the elements are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants.* ALL Christians should receive the bread and THE WINE. *The Eucharist is also an expiatory sacrifice.* The new birth when lost may be restored through repentance, which is not merely (1) sincere sorrow, but (2) *confession of each individual sin to the priest, and* (3) *the discharge of penances imposed by the priest for the removal of the temporal punishment which may have been imposed by God and the Church. Penance accompanied by the judicial absolution of the priest makes a true sacrament.*

"The Church of Christ is the fellowship of ALL THOSE WHO ACCEPT AND PROFESS ALL THE ARTICLES OF FAITH TRANSMITTED BY THE APOSTLES AND APPROVED BY GENERAL SYNODS. *Without this visible Church there is no salvation.* It is under the abiding influence of the Holy Ghost, and *therefore cannot err in matters of faith.* Specially appointed persons are necessary in the service of the Church, *and they form a threefold order, distinct jure divino from other Christians, of Bishops, Priests, and Deacons.* THE FOUR PATRIARCHS, OF EQUAL DIGNITY, HAVE THE HIGHEST RANK AMONG THE BISHOPS; AND THE BISHOPS, *united in a General Council, represent the Church, and infallibly decide,* under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. . . . *Bishops must be unmarried,* and PRIESTS AND DEACONS MUST NOT CONTRACT A SECOND MARRIAGE."

They must, however, be married at ordination.

A priest of the Eastern Church is called a "pope," which corresponds to the Catholic "father." This church has prayers for the dead and a somewhat indefinite belief in a purgatory, but rejects the use of unleavened bread in the Eucharist; gives the Eucharist to babes as well as adults; makes the priest and people stand during

prayer; baptizes by immersion; anoints the sick with oil, but has no "extreme unction"—that is, at death; abhors the use of images in churches, but permits fervent homage to pictures; allows divorce, and follows the Mosaic Law in abstaining from things strangled and "unclean" meats.

The liturgies of the Eastern Church are naturally very ancient, the most common being that of Saint James. Unlike the Catholic ritual, the Eastern is commonly in the vernacular, with the advantage that where Greek is spoken the New Testament is read and understood in the language in which it was written. The services of the Russian Church, especially, are very elaborate, and the vestments of its priests, gorgeous.

Polity—There are three orders of the ministry—deacons, priests and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders—secular and monastic. The episcopate is as a rule confined to members of the monastic order. Monks are gathered in monasteries, in some of which they live in communities, in others they lead a secluded life, each in his own cell. There is but one order and the vows for all are the same—obedience, chastity, prayer, fasting and poverty. The parishes are, as a rule, in the care of the secular priests.

The organization for the general government of the different Eastern Churches varies in different countries and since the Great War, conditions, especially in the Russian Church, are in a state of chaos. In general there has been a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called *Patriarch* and has special officers for the governing of his

flock. The largest or most important of the bishoprics are called "metropolitan sees," though the title carries with it no special ecclesiastical authority.

In the early times both the clergy and laity had a voice in the election of bishops, priests and deacons, but, of late the right has been much restricted and, at present, priests and deacons are appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

Statistics—The total membership of the 16 separate bodies is estimated at 121,000,000, distributed as follows: Greek Churches 7,200,000; Slavic 107,420,000; Rumanian 6,000,000; and Arabic 380,000. Church statistics in the United States report 7 different bodies: Albanian, Bulgarian, Greek, Rumanian, Russian, Servian, and Syrian. They have in all 415 churches; 455 ministers; 456,054 members; and 17,787 in Sunday school. They maintain 2 theological seminaries and 1 periodical.

CHAPTER V.

The Protestants

Section 1 *Name, History and Doctrine*

Origin of the Name—At the second Diet, or congress, of the German princes, called by the Emperor Charles V. at Speier (Spires), in 1529, a former edict of toleration to the Lutherans was rescinded; and the edict of Worms, by which Luther was declared an outlaw and his writings were condemned, was pronounced still in force. Against this act the Lutheran princes at the Diet made a formal protest: "In matters which relate to the glory of God and to the salvation of our souls, we must all stand before God and give account of ourselves to him." Hence the name "Protestant," or "protester." It was afterward widened, and is so used to-day, to cover all Christians who protest against the doctrines and practices of the Catholic Church.

History—The Reformation long had been growing, and sprang from several roots. First, there was a *political* restlessness under the yoke of what was felt more and more keenly, as the nations began to form and to become self-conscious, to be a foreign tyranny. The Church held one-third of the land of Europe, immense endowments of cathedrals, monasteries, etc.; and received enormous incomes from various tithes, fees, etc. These were burdens and drains upon the national strength; and the kings,

nobles, and people became on this account hostile to Rome. This explains the protection of the Reformers by many princes. Secondly, there was a growing *intellectual* pressure against the narrowness of the Church. The Crusades, which were foreign tours of vast multitudes whose minds were broadened and aroused, the revival of learning and study of the ancient classics, the invention of printing, the discovery of America and of the way around the Cape of Good Hope, and the general awakening of the human mind—a stretching, as it were, in the broader spaces and opportunities of study and commerce —made old ideas and ways no longer possible. Thirdly, the *moral* sense revolted against the corruption of the priesthood, which is now acknowledged by both sides to have been very great, and which extended often to the Popes themselves. Fourthly, the *religious* instinct rebelled against obstructing the way between the soul and God by the "dead works," the ritual, and discipline of the Church. A long series of protests which had not availed, because "the fullness of time" had not come, gave their momentum to the movement under Luther.

Few, however, wished or expected to break away from the Church. Its right to rule was universally conceded. Reform, not revolution, was the aim; and had the Church been as shrewd before the Reformation as it became after, it might for a long time have kept its integrity. But reform within having been defeated, the Church swept on to rupture and loss. When the movement was over, it was found that the division was essentially one of race—between Teutonic and Latin, between Northern and Southern Europe; and so it still remains.

The detailed history of this crisis must be studied elsewhere. But we must follow Protestantism into its own

inevitable divisions. The first was between Luther and Zwingli on the subject of the Eucharist, which broadened into the more disastrous one between Lutheran and Calvinist, or, as it was called, between "Evangelical" and "Reformed." The Lutheran party became stationary and practically national, and so remains. It was Calvinism which led Protestantism to its widest and bravest conquests in Switzerland, France, Holland, England, and New England. The Huguenots, the Puritans, the Covenanters, the defenders of Holland against Philip, were all Calvinists. So were their descendants, the Presbyterians, Congregationalists, Baptists, and some minor sects. The Church of England, though influenced by Calvinism, claims now not to be Protestant, or to have been "reformed" in the same sense as "the sects," but to be the branch in England of the one Catholic, or universal, Church, cleansed of the errors which the other branches, the Roman and Greek Churches, still hold. The sway of Calvinism was first broken by the Friends, with their doctrine of "the inner light," but later and more seriously by the Methodists, with their denial of predestination. The swiftly moving liberal tendency has taken shape in the Unitarians, and the Universalists. As against these "Liberal Protestants," or "Liberal Christians," the other sects have taken the name "Evangelical," from the Greek word for Gospel (Latin *evangelium*), "Gospel truth."

Doctrine—Protestantism, as has been said, is a revival of the Christianity of Paul as against the Christianity of Peter—of spiritual religion as against ritualism. As Paul swept aside the Jewish rites as unnecessary, and made Christianity begin with a spiritual act, faith, so Protestantism at length swept aside all the complicated

ritual of the Roman Church, and taught the same immediate relationship between the soul and its God.

More particularly, the position of Protestantism is as follows:

1. Man is justified—that is, accepted as righteous by God—on condition of faith alone in Christ, which faith is a personal trust in him and living union with him. Without this faith no deeds are acceptable. Good works are the result of, not the preparation for, faith. The Romanist maintains that man is justified by faith *and works,* faith being assent and submission to God as revealed through the Church, and good works—that is, the deeds commanded by the Church—being conditions of justification, not merely its results.

2. The Spirit of God is given *directly* in response to faith. The Romanist maintains that it comes through the *sacraments*—as baptism and the Eucharist—administered by duly authorized officials of the Church.

3. Hence the Protestant holds to both an *invisible* Church, made up of all believers, Christ being the head, and a *visible* Church, made up of the various denominations who hold the true faith—the former being the essential thing. The Catholic admits no such distinction, holding that the Church of Rome is the one and only Church of Christ, outside of which there is no ordinary possibility of salvation.

4. Hence the great difference between the two as to the source of authority. The Protestant maintains that the Bible alone, as read by the believer in the light of the Holy Spirit given to him in consequence of his faith, is the source of belief. The Romanist claims that while the Bible is inspired and infallible, the Church, which superintended its formation and preservation, is alone qualified to interpret it, and that the decisions of the Councils and Popes are of equal authority with it. Hence the Roman Church discourages the irresponsible reading of it by the laity. This

Church has also accepted the Apocrypha as part of the Bible, and the Latin Vulgate, an ancient translation, as of equal authority with the original. English-speaking Catholics use the Douay Version instead of the so-called Version of King James.

5. From the distinction between the invisible and the visible Church comes an important distinction between the two conceptions of the ministry. The Protestant considers all believers to be priests in the sense of being able to approach God directly and to give significance and value to their own spiritual acts. For example, the efficacy of the sacraments depends, not upon who administers them, but upon the spirit in which they are received. The minister, though "called" to his office by the Holy Spirit, is yet essentially one of the members of the church, differing from the others only in personal fitness and education. The Roman ecclesiastic, priest or bishop, however, is invested with supernatural powers, as in a special sense the representative of God. Through him alone do the sacraments have efficacy. This power comes by the "apostolical succession"—that is, by the transmission of authority from Christ through the Apostles and their successors, the Roman bishops, in an unbroken line. This necessity the Protestant, except the Anglican, denies, holding that the clergy are immediately commissioned by the Holy Spirit.

6. The Protestant reduces the seven sacraments to two—baptism and the Lord's Supper; and with the exception of the Lutheran and the Anglican, denies to these any necessary conveyance of divine grace to the partaker. The Romanist maintains that the sacraments are supernatural channels for the communication of spiritual life to the recipient, independently of his or the priest's character—baptism removing the stain of original sin, and the Eucharist repeating the sacrifice of Christ on the cross for the partaker's sake. The Protestant assigns all the benefit of these rites to the faith of the partaker in them. He denies transubstantiation, or the

change of the elements into Christ's body and blood; refuses, therefore, to *adore* them; and grants the cup as well as the bread to the laity. Many Protestants reject infant baptism also. As to the other sacraments, *confirmation* is often replaced by admission to the church on confession of faith; *penance* is entirely swept away, together with auricular confession and priestly absolution; the doctrine of indulgences, which started the Reformation, is wholly set aside; *ordination* often is made an act of the congregation in the exercise of their own priestly functions, and the celibacy of the clergy is not required; *matrimony* is divested of many restrictions laid upon it by Romanists—as refusal to unite with those outside the Church unless by dispensation, and then only with those properly baptized—divorce being more liberally allowed; and *extreme unction* is abandoned.

7. Some minor differences may be considered together. The Protestants do not believe in purgatory, holding to heaven and hell only. They refuse any such veneration of the Virgin Mary, saints, images and relics as the Romanist gives.

The Romanist and the Evangelical Protestant agree, however, on many points—the inspiration and authority of the Bible; the Trinity; the deity of Christ; the fall of man and his consequent helplessness and need of redemption from without, the redemption coming through the sacrifice of Christ; heaven and hell.

Statistics—There are in the world 167,000,000 Protestants: Europe 96,000,000; Asia, 10,000,000; Africa, 12,000,000; North America and Central America, 43,000,000; South America, 1,000,000 and Australasia, 5,000,000. Of the 194 religious bodies reporting in the United States, 174 are Protestant, with 77,958,470 members and adherents. Twenty-two bodies report which have over 200,000 each. The seven largest are: Methodist 8,262,289; Baptist, 8,167,535; Lutheran 2,515,662; Presbyterian

2,402,392; Disciples 1,218,849; Episcopal 1,118,396; and Congregational 838,271.

Section 2 *Evangelical Protestant Bodies*

1. THE LUTHERANS

Name—The name Lutheran was, like the name Christian, first given in contempt by enemies. In time its application was widened by Catholics to all opponents of Rome. Among Protestants the name is applied to those whose creed is the Augsburg Confession. In Poland and Austria their official name is "The Church of the Augsburg Confession," but they are generally known as "The Evangelical Lutheran Church."

History—The history of the Lutherans after the death of their leader is very painful. Instead of standing united and firm against their still powerful enemy, the Roman Church, they broke into the most bitter controversies among themselves and with the Calvinists, under cover of which the Romanists regained much of the ground they had lost, and the banner of aggressive Protestantism was taken up by the Calvinists. Melanchthon, the friend of Luther, found himself diverging from him on the doctrines of the sacrament and of predestination. The lamentable disputes between the two parties were terminated in 1577 by the "Form of Concord," which most signed, but which many rejected and still reject. The excessive emphasis on dogma led to two reactions—one of the heart, called "Pietism," under Spener (1635–1705), much like Methodism; and one of the head, called "Rationalism," which resulted in the critical study of the Bible that has marked much of later German scholarship,

reaching its climax in Strauss, Baur, and the Dutch Kuenen and Wellhausen. In Prussia, in 1817, and in a few smaller States, a forced union was made by the secular authorities between the Calvinists and the Lutherans under the name of "The United Evangelical Church." The stricter Lutherans resisted this, and made the sect of "Old Lutherans," who were finally given legal footing; but many emigrated to America. To-day Lutheranism is the *established* religion in Denmark, Sweden, and Norway, and the *prevailing* religion in Saxony, Hanover, and northern Germany generally, in Baden and Würtemberg in the south and in some districts of Russia. The German element in Hungary and Transylvania is Lutheran, the Magyars being Calvinist.

In the United States the first Lutherans came from Holland in 1623, and settled in New Amsterdam or New York; but the first organized church and settled minister were Swedish, at Christiana (now Wilmington) in Delaware, in 1638. The First German Lutheran church was organized in New York in 1648, but the hostility of the Dutch governor, Peter Stuyvesant, prevented any development. After the capture of New York by the British in 1664, the Lutherans enjoyed religious liberty, but there was not much growth until the first half of the next century, when large numbers of German immigrants came over. Aid was asked of the home churches; and in 1742 came Dr. Henry Melshior Muhlenburg, who was the real builder of the Lutheran denomination in this country. The first synod was organized in Philadelphia in 1748. The Lutherans were intensely patriotic during the Revolution and induced many Hessians to desert, thousands of whom, after the war, settled with them permanently.

But dissensions rent the churches here as at home.

The German language exclusively was used in the churches until 1819. Lutheran immigrants coming to America in large numbers during the nineteenth century established German, Swedish, Norwegian, Danish, Icelandic, Finnish, and other language settlements, largely in the central, northwestern and western parts of America. At the same time they established their churches and schools for religious instruction, out of which a number of independent synods were established, each adapted to the peculiar condition of language, previous ecclesiastical relation, and geographical location. The various synods represented sharp dissensions on points of discipline and doctrine and often showed themselves most uncompromising when it came to the matter of affiliation. As these differences have disappeared the synods have drawn into closer fellowship. At present there are four general synods: the Synodical Conference, the Norwegian Lutheran Church in America, the Evangelical Lutheran Synod of Wisconsin and other States, and the United Lutheran Church in America. In 1918 was formed the National Lutheran Council, which is not a Synod or a church body, but an association of church bodies through their duly appointed representatives.

Only 5 synods out of a total number of 61 are not represented in this body. In addition to these synods there exist 54 independent congregations not affiliated with any synod.

Doctrine—The Lutherans of the United States and Canada accept the Canonical Scriptures of the Old and New Testaments as the inspired Word of God sent as the only infallible rule and standard of faith and practice. The synods associated together in the National Lutheran Council accept and confess the three great creeds,

namely:—the Apostles', the Nicæan and the Athanasian. The stricter churches, which group themselves in the Synodical Conference of North America, add to these: the "Apology of the Confession" (prepared by Melanchthon as an answer to the "Confutation" of the Catholics, promulgated by the Diet of Augsburg in 1630 as a reply to the "Confession"); the "Articles of Smalcald" (a creed prepared by Luther to express his belief at a council called by the Pope at Mantua, in 1537, and signed by a convention of Protestant theologians at Smalcald, in Thuringia); the two Catechisms, Large and Small, written by Luther to replace the Catholic catechisms for the young; and the "Form of Concord," prepared by six divines in 1577. Together these nine creeds form the "Book of Concord."

The characteristic doctrines of Lutheran as distinguished from Calvinist churches are these:—

1. They teach *consubstantiation,* or the real presence of Christ's body and blood *in, with,* and *under* the elements, literally eaten by unworthy as well as by worthy communicants. This doctrine must be distinguished from the Roman Catholic doctrine of *transubstantiation,* which teaches that bread and wine are changed *into,* do not merely coexist with, the body and blood of Christ. Calvin taught a *spiritual presence* of Christ at the Eucharist, enjoyed by believers only.

2. Behind this doctrine lies that of the ubiquity of Christ's glorified body. "The human nature, while retaining its inherent properties, may and does receive the attributes of divine glory—majesty, power, omniscience, and omnipresence." Hence it is present, as God is, in all places and things, the Eucharistic elements included, at the same time.

3. With the supernatural Eucharist goes a supernatural baptism, by which the child is regenerated, and without which there is ordinarily no salvation. In and with the water, as in and with the Eucharistic elements, goes a divine saving power.

4. The Lutherans hold that atonement was made for and salvation freely offered to *all* men, and that no one is lost save by his own refusal to repent and believe. They therefore deny the Calvinist doctrine of election and an atonement limited to the elect. As one is free to take divine grace, so one may afterward fall from it. The doctrine of the perseverance, or necessary continuance in grace, of the believer is therefore also rejected.

Lutherans are also more conservative in the retention of many church festivals and usages of the Catholic Church, though their tendency is now toward agreement with other Protestants in such non-essential matters.

In other doctrines the Lutherans are mainly at one with the rest of Evangelical Christendom.

In form of worship the Lutheran Church in the United States and Canada is liturgical. Religious education is emphasized. Thorough catechetical instruction is given preparatory to confirmation.

The organization of the Lutheran churches varies in different nations. In Germany, which was divided at the Reformation into small States, each being obliged to follow the religion of its prince, the ruler naturally took the place of the bishop, and became the head of his churches. Under him, and largely appointed by him, was the *consistory,* or council—the executive body. The congregations have little power. The rules of the churches differ greatly. In 1846 more than one hundred and eighty different constitutions could be counted.

In Norway and Denmark the Roman Catholic bishops were replaced by Lutheran bishops, who are, however, appointed by the king, as head of the Church. In Sweden the Roman bishops were converted; so that the apostolic succession is preserved, though no doctrinal use is made of the fact. There is also an archbishop (of Upsala).

In the United States, however, the congregation is the unit of organization. The domestic affairs of the congregation are administered by the church council and the pastor. The council is elected by, and accountable to, the congregation. The pastor is called by the congregation, but is responsible to the Synod in doctrine and discipline. Congregations, representatively through the pastor and elected lay delegates, constitute the synods, districts or conferences. These synods, districts or conferences in turn send representatives to the general synodical body, which represents not only these synods but also the congregations. The authority of the congregation is thus preeminent, and the judgments of the general synodical bodies become the judgments of the church.

The Lutherans have laid much emphasis upon education, as the large number of colleges, theological seminaries, academies and normal schools established and maintained by them testifies. They have given large attention also to charitable and missionary movements.

Statistics—There are 63,500,000 Lutherans: United States and Canada 2,500,000; Germany 42,000,000; Scandinavia 11,000,000; in other countries 8,000,000. In the United States there are 22 different Lutheran bodies reporting, of which 16 are connected with the National Lutheran Council, and 5 with the Synodical Conference. There are 15,857 churches; 10,168 ministers; 2,515,662 members; and 1,069,514 in Sunday school. They main-

tain 55 colleges; 20 academies; 4 normal schools; 37 theological seminaries; and 73 periodicals.

2. THE MENNONITES

History—This body traces its origin back to 1524 when two members of Zwingli's congregation at Zurich condemned infant baptism and founded a separate congregation. It is one of the sixteenth century protests against ecclesiastical rule and ritual, taking for its model the early church. The name comes from Menno Simons (1496–1561) who left the Catholic priesthood and joined the new movement. Against one of the chief tenets of their faith, which forbade them to take the sword, and against a majority of the church, Jan Benkels (John of Leyden) led in the rebellion of Munster. Those who supported the militant attitude were known as "Obbenites," and the Moderates as "Mennonites." In Holland they supported William of Orange against Spain. Here they acquired considerable numbers and influence.

As early as 1640 individual families of Mennonites had come to America and settled in New Jersey and New York to escape persecution. In 1683, thirteen families came from Germany and purchased 8000 acres in Pennsylvania from William Penn. Their first settlement was at Germantown. At the time of the American Revolution many went to Canada, but immigration to America continued through the nineteenth century. Often whole congregations came together. In 1867 Germany compelled the Mennonites to give up their article of discipline which forbade them to bear arms. In 1874 Russia did the same, but permitted them to do their military service in State forestry. In this country they made friendly

connections with the Quakers but kept their identity. As early as 1688 they went on record against slavery. For most part they have been farmers. They keep their social habits quite untouched by the changes in the world.

Doctrine—The confession of Faith held by most Mennonites is the eighteen articles of Common Christian faith formulated at Dort, Holland, in 1632. Predestinationism and other Calvinistic doctrines, with infant baptism, were rejected. Their form of baptism is pouring. They observe the ordinance of the Lord's Supper, following Zwingli's interpretation. Foot-washing is held to be a permanent ordinance and is observed in connection with the Lord's Supper. Their rules enjoin simplicity of dress and unworldliness. Use of the sword and taking the oath are forbidden. Their method of discipline is by expulsion which they believe to be the apostolic way.

Polity—Their form of government is congregational. Where there are conferences, matters of dispute are referred to them, but the congregation is autonomous and supreme. Their ministers are elected by a majority. They are not ordained and do not constitute a class apart from the laity. They have bishops, ministers and deacons. Most of the ministers support themselves and live as farmers among those to whom they minister.

Statistics—They number in the world about 400,000. They are most numerous in the United States, 120,000; Canada, 90,000; Russia, 70,000; Netherlands, 65,000 and Germany, 18,000. Sixteen separate bodies in the United States report 972 churches; 1,548 ministers; 91,603 members; and 100,000 in Sunday school. They maintain 9 colleges and theological seminaries, 1 academy, and 15 periodicals.

3. THE BAPTISTS

Name—The word "Baptist" is derived from the Greek *baptizo* meaning "to dip," "to immerge." The name first given, though never accepted, was "Anabaptists" (or Againbaptists), because they denied the validity of infant baptism, and obliged people baptized in infancy to receive the rite again.

History—The denial of the validity of infant baptism and the insistence upon immersion as a form has probably been held by individuals, though not by churches, from the beginning of Christian history, but it came into prominence very soon after Luther had stirred up the latent heresies and dissatisfactions of Europe, in the sect called the Anabaptists. Unfortunately, the main doctrine became mixed with various fanatical and even immoral doctrines, which had no real bearing upon it, and for which it was in no way responsible. The doctrine found more worthy support in Zurich and among the Mennonites of Holland, who were devout, peaceable, and pure people, abstaining from participation in civil government, and maintaining the right of religious liberty. In fact, the first one who ever proclaimed this right was Balthazar Hubmaier, one of the original Anabaptists of Germany, who was burned at the stake in 1528.

It was in Holland that the English Independents, or Brownists, first came into contact with Anabaptists doctrines; and one of their ministers in Amsterdam, the Rev. John Smyth, became a convert to them, and formed a new church, part of which came to London in 1612. The early history of the sect there is uncertain; but it is known that a church existed in 1633, and from that time ad-

herents multiplied fast. They were opposed by all the sects then in existence, and were persecuted through all the changes of religious control. The Revolution of 1688 gave toleration to them, as to all dissenters; but they soon divided into "General Baptists," who believed that the atonement was for all men to accept or to reject, and "Particular Baptists," who believed that it was for the elect alone. The latter is the Baptist sect of to-day. The former divided again into "Old Connection," who became generally Unitarian, and "New Connection," who correspond to what we call Free (Will) Baptists.

The founder of the denomination in this country was Roger Williams, a clergyman of education and prominence in the Church of England, who became an Independent, fled to this country in 1631, and was pastor of the church in Salem. Denying the validity of the royal charter to the colony, and the right of the magistrates in matters of religion, he was banished by them, went southward through the woods, and founded a settlement, which in gratitude he named "Providence." There, having become a convert to the Baptist doctrines, he had himself immersed by a layman, whom he in turn baptized in the same way, with ten others, and then founded in Providence the first Baptist church in America, 1638. The sect spread rapidly. In Massachusetts it was bitterly persecuted—partly on mere theological grounds, partly because of the persistence of the Baptists in annoying ways, partly from fear of the effect on the attitude of the crown toward the colony. In Virginia also they were persecuted by the Episcopalians, any man who refused to bring his child to "a lawful minister" to be baptized being fined two thousand pounds of tobacco.

With the general emancipation from ecclesiastical rule that gradually followed the Revolutionary War, all disabilities were gradually removed and the Baptists in various states were granted religious equality.

A large factor in bringing the Baptist churches together and in overcoming the disintegrating tendencies of extreme independence has been the foreign missionary work. In 1792 the Baptists of England organized a missionary society and sent William Cary to India. Many of the Baptist churches in the United States became interested and made contributions. In 1810 the American Board, then a joint organization of various churches, sent Adoniram Judson to India. Here Judson came into contact with many Baptists and became convinced that baptism by immersion is the true method. His influence in America did much to arouse interest in missions. The General Missionary Society and the Home Missionary Society were organized. The evangelization of the Middle West and of the Negroes engaged the activities of the denomination. A Colored Baptist Church was organized as early as 1778 by eight slaves on a plantation in Georgia. Other negro churches were gathered South and North. There are 21,000 such colored Baptist churches to-day, all of which are independent of white control. In 1895 the various organizations of colored Baptists united to form the present National Baptist Convention. As the slavery question became more acute, the Southern (white) churches withdrew to form the Southern Baptist Convention, which continues to this day. This was not a new denomination, but a new organization, which arose for geographical reasons and from differences about slavery. To-day the northern and southern churches interchange

membership and ministry on terms of equality and their separation is administrative in character, not doctrinal or ecclesiastical.

Government—The Baptists are congregational in their polity; that is, every church governs itself, and formulates its own creed and covenant, owning no control to any human authority, Christ being the head of the Church, and the Bible the only source of doctrine. There are associations of churches.

Though congregational independence is guarded jealously, the various churches have drawn closely together through their local organizations, state and more general conventions, and lately, in case of the Northern Baptists, into a national organization for the purpose of engaging in missionary and educational work.

Doctrines—Being congregational in polity, the Baptists can have no creed binding upon all churches. Each congregation is supposed to draw up its own statement of belief from its own study of the Scriptures. Yet few denominations have greater unity in doctrine. The Northern Baptists accept what is called the "New Hampshire Confession" (1833); while those of the South and of England are more attached to the "Philadelphia Confession," which appeared first in London in 1677, and was adopted early in the last century by the "Philadelphia Association." They are, however, not authoritative statements, and they differ little from each other.

The Baptist doctrine is Calvinistic, and is therefore essentially the same as that of the Congregationalists, baptism and its implications excepted. The Baptists have, however, kept Calvinism far more intact than the Congregationalists. Their peculiar doctrines are: (1) Denial of the validity of infant baptism. The ordinance,

they affirm, is to be given only on profession of faith in Christ, and is therefore meaningless when applied to infants. They can find no case of infant baptism in the New Testament. (2) Insistence upon immersion as the only valid form of baptism. They claim that this was the original form as it was adopted and urged by Jesus, and is implied in the language used by Scripture—as in descriptions of baptism (Matthew 3:16; John 3:23; Acts 8:38, 39), and in Paul's frequent figure of baptism being a burial and resurrection. They baptize either in natural bodies of water or in tanks prepared beneath the pulpits of their churches. (3) "Close Communion"—that is, exclusion from the celebration of the Lord's Supper of all such as have not been immersed. This doctrine, however, has during the past century been given up by many Baptists. (4) Freedom of worship to all. This has, of course, ceased to be a distinctive mark of the Baptists, but was so once, and deserves to be still mentioned.

Statistics—There are 9,008,000 Baptists: United States and Canada 7,600,000; British Isles 408,000; in other parts of the world 1,000,000. In the United States there are 17 different bodies reporting separately: Northern Baptist Convention; Southern Baptist Convention; National Baptist Convention (Colored); General; Six Principle; Seventh Day; Free; Free Will (White); Free Will (Colored); Free Will (Bullockites); Separate; Regular; United; Duck River; Primitive (White); Primitive (Colored); and Two-seed-in-the-Spirit Baptists. It is the second denomination in size in the United States. There are in all bodies 65,455 churches; 48,597 ministers; 8,167,535 members; and 4,535,164 in Sunday school. They maintain 87 colleges; 8 junior colleges; 10 training

schools; 18 academies; 11 theological schools; and 55 periodicals.

4. THE PRESBYTERIANS

Name—The name Presbyterian is derived from the Greek word *Presbuteros,* which means *elder;* and is applied in the New Testament (as in Acts 14:23) to those who presided over the churches. The word *episcopos,* or overseer, also is used (as in Acts 20:28). The Episcopalian maintains that the latter designates a higher officer, whom he calls a bishop. The Presbyterian maintains that it is but another name for the same officer (Titus 1:5, 7), and therefore declines to recognize a third order of clergy above elders and deacons. A Presbyterian therefore is one who believes, first, that the highest officer in the church is the presbyter or elder; and secondly, that the government of the church should rest, not in the bishop, as in Episcopacy, nor in the separate congregation, as in Congregational churches, but in representative bodies of presbyters.

History—Presbyterianism as a form of church government existed somewhat indefinitely in the earlier years of the Continental Reformation, but it took clear shape in the *Institutes* of John Calvin. His purpose was to oppose, to the closely organized Roman Catholic Church, which rested on tradition, an equally strong organization based on Scripture. It proved of immense service. It became the polity of the Huguenots, and largely of the Dutch, Poles, and the provinces of the Rhine, rivalling and often combating Lutheranism. It was the form of government under which the best stand was made by Protestantism against Romanism—as in Switzerland, Holland, and Scotland.

As a sect, its most remarkable history and influence were in Scotland, where its champion was John Knox. It became to that country what Episcopalianism was in England—the rallying point of the nation against the ecclesiastical and political tyranny of Rome. In 1560 it became the Church of the kingdom; equally hostile to Catholicism, which it made punishable by death, and to Protestant dissenters. In 1578, in its Second Book of Discipline, it established the graded series of church courts now generally held. The organization of these proved of great service in concentrating and in training the middle class in their contest with the nobility. A long struggle with the crown led to the overthrow of Presbyterianism and the virtual establishment of Episcopacy in Scotland by Charles I. The resistance rose to a climax in 1638, when the "Covenant," or solemn agreement of the Scotch people to oppose Prelacy to the death, was signed amid great and universal excitement, first in the churchyard of the Grey Friars at Edinburgh, then everywhere else in the kingdom. Presbyterianism was restored, and Scotland faced Charles with a powerful army. In 1643, the aid of the Scotch Presbyterians having been sought by the English Parliamentary party in revolt against Charles, the "Solemn League and Covenant" was signed between the two, who bound themselves to strive to "bring the churches of God in the three kingdoms to the nearest conjunction and uniformity of religion." The execution of this design was entrusted in England to the "Assembly of Divines at Westminster," which met in the Abbey, July 1, 1643. This body the Presbyterians controlled; and the creed drawn up by it, the famous "Westminster Confession," became the standard of Presbyterianism in general, and so remains to-day. In June, 1647, Presbyterianism was

made the national religion of England, as it was of Scotland, though the sudden rise of the Independents, or Congregationalists, to power under Cromwell overthrew its supremacy. At the Restoration, under Charles II., Presbyterianism was suppressed both in Scotland and in England, Episcopacy becoming the national church. The struggle of the "Covenanters" against the persecution that followed is one of the noblest chapters in history. In England the Presbyterians form to-day one of the smaller "dissenting" bodies. After the Revolution of 1688 Presbyterianism was quietly restored in Scotland, where it remains to-day as the Established Church. But the old spirit of jealousy of the civil power survived and led to many divisions. In 1733 Ebenezer Erskine led a secession on behalf of the right of the congregations to reject an unacceptable minister sent by the Presbytery, and formed the "Associate Synod." This divided again and subdivided, but in 1847 some of these minor bodies came together in the "United Presbyterian Church." In 1843 a most enthusiastic rebellion against the main church was led by Drs. Chalmers, Guthrie, and Candlish, by which nearly one-third of the ministers gave up their manses and livings, and formed the "Free Church of Scotland" on the right of the congregation to choose its own minister without control of the State or patron. It speedily provided for its own support by raising large sustentation and building funds, and is a prosperous body. But in 1874 the Established Church gave up patronage and control of pastorates, and has grown rapidly. A Book of Common Order, or liturgy, has been compiled, and organs and hymns admitted. There is much liberality of doctrine.

In the United States—The first Presbyterian churches

were founded by the Huguenots, but of these only one, in Charleston, S. C., remains. Large immigrations from England, Scotland, Ireland, Holland, and Germany followed. Presbyterian churches of British origin were established in New York, New Jersey, Pennsylvania, Maryland and the Carolinas.

The first Presbytery, however, was not organized till 1706, in Philadelphia, and the first Synod not till 1729. A division rose early between the "Old Side" and the "New Side," nominally on the question of revivals, but really upon larger questions of progressive doctrine; and this division, like that upon State interference in Scotland, has run through Presbyterian history in this country. It was by reason of this division that what is now known as Princeton University was established by the "New Side," in 1746 for the purpose of securing an educated ministry. It should not be forgotten that the churches were one of the most powerful forces operating to secure the separation of the colonies from Great Britain and during the Revolution the Presbyterians were staunch in their support of the Continental Congress.

In the early part of the nineteenth century they grew rapidly, but the old controversies assumed a more definite shape in the dispute as to whether the atonement was for all men or only for the elect; and in 1837 the denomination split into Old and New School, and was not united again till 1869. A still older secession was that of the Cumberland Presbyterians, who, having been cut off by the Synod of Kentucky for introducing into their churches during a revival a number of ministers not well educated nor willing to subscribe to the extreme doctrines of the Confession, formed a body which separated, and has become very large. They revised the Westminster Confes-

sion, holding milder views on predestination, and denying unconditional election and infant damnation, but have now returned to the main body. In 1858 the Southern churches of the New School seceded on the question of slavery, forming the "United Synod." When war between the States was declared in 1861, the Southern churches of the Old School refused to "make slaveholding a sin or non-slaveholding a condition of communion," and formed the General Assembly of the Confederate States. In 1864 this Assembly and the "United Synod" came together, and, the following year, adopted the name of the "Presbyterian Church in the United States." As the discussions connected with the war died out, friendly relations were established with the Northern churches and in 1888 the two General Assemblies held a joint meeting in Philadelphia. The various efforts to bring these two great sections of the Presbyterian Church together have not yet been successful. This is due partly to differences in doctrinal emphasis and church conduct, but more to diversity in community and church life.

Doctrines—The Presbyterians hold, on the whole, the doctrines and the church government which were formulated by John Calvin, and by him made the standing-ground against Romanism.

These doctrines were restated in the Westminster Confession, which is the standard of all the main bodies of Presbyterians, and in the "Larger" and "Shorter Westminster Catechisms." The American churches, however, omit those passages which relate to the union of Church and State, limiting the duty of the latter to protection of all denominations alike.

The first point to be noticed in Presbyterianism is its frank and full declaration of the supremacy of Scripture

as authority for all belief: "All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them" (Westm. Conf., chap. 1, sect. 8). Herein the Presbyterians lift the standard of Protestantism as against the Catholic doctrine of tradition and the right of the Church to be the sole interpreter, more firmly than the Lutherans and the Episcopalians. Yet the emphasis laid upon the value of the Westminster Confession, and the obligation upon all the clergy to sign it, seem practically to bring back the old principle, and to betray an unwillingness to leave the Bible to "the use of the ordinary means." Yet the Bible remains as court of final appeal.

Presbyterians hold to the Protestant distinction between the visible and the invisible Church, all parts of the former being "subject to mixture and error." Yet out of the visible Church "there is no ordinary possibility of salvation." Calvin strove to make the Presbyterian Church the established Church at Geneva, and this was the ideal of the Church in Scotland. The different position of the Presbyterians in America seems to mark a great change in this doctrine.

As in Presbyterianism we leave behind entirely the idea of supreme Church authority, so we leave the idea of the sacraments as material channels of supernatural grace. Both consubstantiation and transubstantiation in the Eucharist are denied. Christ is present only spiritually, "the body and blood of Christ being not corporally or

carnally in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to the outward senses." Unworthy persons do not receive, therefore, the essential element in the ordinance (Westm. Conf., chap. 29, sect. 7). Baptism is "a sign and seal of the covenant of grace," but in itself conveys no grace.

The essential doctrine of Presbyterianism is the absolute and unquestionable sovereignty of God, which, though just and loving, is above the comprehension of the human intellect, as it is beyond the influence of human character. The Confession must be read to show how thoroughly this doctrine is worked out. It is best known under the form of "the five points of Calvinism."

1. *Total Depravity.* "From this original corruption (that of our first parents after the Fall), whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions" (Westm. Conf., chap. 6).

2. *Unconditional Election.* Out of the universal wreck, though all souls deserve to perish, God determines to save some, but irrespective of their own acts or merits. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained unto everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure

of His will, hath chosen in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of His glorious grace. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." (Westm. Conf., chap. 3, sect. 3, 5 and 7.) The latter part of this passage Presbyterians call the doctrine of "preterition," or passing by; and distinguish between it and "reprobation," or fixing the non-elect in their sin. The Confession also asserts the freedom of the human will, leaving the apparent contradiction between it and divine sovereignty unsolved, as beyond the reach of the human intellect.

3. *Particular Atonement.* The sacrifice of Christ is not for all men, but only for those who are chosen, and who therefore have received as a gift the very *faith* by which the merits of Christ can be appropriated.

4. *Effectual Grace.* Those who are chosen are saved, not by anything they may do for themselves, but by the power of God working in them "to will and to do of His own good pleasure." "Yet so as they come most freely, being made willing by His grace" (Westm. Conf., chap. 10).

5. *The Perseverance of the Saints*—that is, the preservation of the elect to the end. "They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from

the state of grace; but shall certainly persevere therein to the end, and be eternally saved" (Westm. Conf., chap. 17).

Whether the Confession teaches the damnation of non-elect infants and heathen is debated by many Presbyterians, but the prevalent belief in earlier days would seem to confirm the charge that it does so teach. "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit. . . . So are all other elect persons, who are incapable of being called outwardly by the ministry of the Word. Others, not elected, . . . cannot be saved; . . . and to assert that they may is very pernicious and to be detested" (Westm. Conf., chap. 10).

In other points, as the Trinity, the deity of Christ, eternal punishment and reward, etc., the Presbyterians hold substantially the faith common to Evangelical Christians.

Government—A complete church has three classes of officers—the teaching elder, or pastor; the ruling elders, who with the pastor constitute the "church session," to govern the congregation; and the deacons, who manage the financial affairs. The affairs of the Presbyterian Church are administered through a series of four courts, the lowest of which, the "church session," has just been referred to. The churches in a certain district unite in forming a "presbytery," which is a higher court made up of the pastor and one ruling elder from each church session. A number of adjacent presbyteries unite to form a still higher court, "the synod," to which are sent all the ministers and one ruling elder from each session within the region covered by the presbyteries. The highest court is the "General Assembly," to which the presbyteries elect an equal number of ministers and ruling elders as dele-

gates. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and executive and judicial commissions. Its decision is final, excepting in matters affecting the constitution of the church. These bodies form a series of courts for the adjustment of all difficulties and the enactment of all needed regulations, appeal being made from lower to higher as in the secular courts. The result is a very compact and effective organization.

Statistics—There are 8,633,000 Presbyterians: United States and Canada 3,700,000; British Isles 1,933,000; in other parts of the world 3,000,000. There are 9 bodies reporting separately in the United States: Presbyterian Church, U. S. A.; Presbyterian Church, U. S.; Cumberland; United Presbyterian Church of North America; Colored Cumberland; Associate Reformed; Synod of Reformed of N. A.; Reformed Presbyterian Church in N. A., and Associate Synod of N. A. They have 15,800 churches; 14,421 ministers; 2,402,392 members; and 2,214,619 in Sunday school. They maintain 76 colleges and are closely associated with 14 other colleges not bearing the Presbyterian name; 25 theological schools; 3 academies; and 20 periodicals.

5. THE REFORMED CHURCH

Name—The title "Reformed" was used to distinguish those Swiss, Dutch, and some German churches which have their origin in Switzerland and which are Calvinistic, not Lutheran, in doctrine. There are three denominations which class themselves as "Reformed": the Reformed Church in America, which is Dutch in origin; the Reformed Church in the United States, which traces its

beginning to the early German, Swiss and French settlers; and the Christian Reformed Church in North America, composed of the descendants of those Hollanders, who, seceding from the Reformed Church of the Netherlands, fled because of persecution and settled in Iowa and Michigan.

In its early history each body clung to its ancestral language, a practice which, while it tended to check natural growth, had the advantage of giving the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother church and of their new country. As conditions changed, English supplanted the mother tongue.

History—In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent. The Dutch were the first to come. The principle of justification by faith, on which the Reformation of Luther was based, was preached in Holland half a century before his day, but made little impression. When the Reformation was under way it was from Calvin, not Luther, that Dutch Protestantism took shape. Its struggles against the Spanish power of Charles V. and Phillip II. are famous in history. The church took form in a synod at Antwerp in 1563, when the Belgic Confession was adopted. Its influence in Europe was very great; and through the English Protestants who took refuge in Holland, among them our "Pilgrims," it affected England also. It was in this church that the Arminian controversy took place which ended at the Synod of Dort, in 1619, in the triumph of Calvinism and the banishment of the Arminians.

The first minister was settled in New Amsterdam (New

York) in 1628, and five years later the first church building was erected. As Dutch immigrants settled along the Hudson, in Long Island, and in New Jersey, other congregations were gathered. When the English took possession of the province there were five churches. The life of the denomination, however, was marked by controversy and by bitter strife, for the mother church in Holland persisted in controlling affairs in the colony. The attempt of the New World churches to become independent, which began in 1755, was not successful until after the close of the Revolutionary War, when with political came ecclesiastical self-government also.

Its growth was hindered by the use of the Dutch language solely in service and sermon till 1764, and by its dependence and its divisions. Though one of the oldest bodies in the country, it is not large, though it is wealthy and influential. It emphasizes an educated ministry, and was the first body to institute systematic theological instruction in this country.

Doctrine—The Reformed Church in America is essentially Calvinistic in doctrine. It accepts as its doctrinal symbols the Apostles', the Nicene, and the Athanasian creeds, the "Belgic Confession," the "Heidelberg Catechism," and the Canons of the Synod of Dort. It uses a liturgy, now optional, which was adopted in 1568 at Wesel. It is based on Calvin's and was translated into English in 1667, when singing in English was introduced.

Polity—The Reformed Church is essentially Presbyterian in government, though the bodies have different names. The "Consistory" corresponds to the "Session"; the "Classes" to the "Presbytery," the "Particular Synod" and the "General Synod."

The government of the local church is under the control

of the "Consistory," which is composed of the minister, elders and deacons, elected by the members of the church. The "Classes" which has immediate supervision of the churches and ministers, consists of all ministers within a certain district and an elder from each consistory within it. The "classes" of a certain district are combined into a "Particular Synod," composed of four ministers and four elders from every "Classes" within the district, which has special supervision of church activities within its borders. The highest court of the church is the "General Synod," composed of delegates from each "Classes."

Reformed Church in the United States

History—The Reformed Church in the United States, for many years known as the "German Reformed Church," traces its origin chiefly to the German, Swiss and French people who settled in America early in the eighteenth century. These pioneers, largely from the Palatinate, made settlements in the South, in New York, and in Pennsylvania, and being thoroughly religious in character, made provision for churches and parish schools. Their ecclesiastical allegiance was to the Reformed Church in Holland, but differences as to polity arose, with such resulting friction that an independent body was formed.

The first synod of the German Reformed Church met at Lancaster, Pa., in 1793, and reported 178 congregations and 15,000 communicants. With the development of the Protestant Episcopal Church some congregations joined that body, with which there was much similarity in doctrine, and others joined in the organization of the United Brethren. During the great revival period in the early nineteenth century, friction between the conservatives and

liberals split the church, and many congregations withdrew. Meanwhile, the church had been developing westward, but difficulties of communication making mutual relations uncertain, a Western Synod was formed, which, while holding fraternal relations with the Eastern Synod, was not identified with it. In 1863 the two synods united to form a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions, especially among the German immigrants who were filling up the west. During these years of growth the church has entered into cordial relations with the Reformed Church in America, and with the Presbyterian Church in the United States.

Doctrine and Polity—Both in doctrine and polity the Reformed Church in the United States is in accord with the other Reformed and Presbyterian Churches. In organization it corresponds to the Reformed Church in America, except that it does not speak of the "Particular Synod" but of the Synod.

Christian Reformed Church in North America

The main part of the denomination is composed of people whose ancestors in 1834 and the following years left the Reformed Church of the Netherlands to become known as the Christian Reformed Church. Persecuted in Holland, they came to the United States, the earliest of them coming in 1846 and 1847, and settling in central Iowa and western Michigan. At first they allied themselves with the Reformed Church in America, but feeling the restraint arising from such a union, they withdrew in a few years to form a separate body known as the Christian Reformed Church in America. The new denomina-

tion at first had a hard struggle for existence, but it was strengthened by immigration of Reformed Hollanders from the Netherlands in the decade of 1880–90, and by the addition of churches which had withdrawn from the Reformed Church in America.

Coming to America in the middle of the nineteenth century, the immigrants declared that one of their main objects was to provide their children with a Christian education. In accordance with this purpose they everywhere opened free Christian primary schools, at first parish institutions, but later on supported by separate organizations of church people. In a half dozen places they are maintaining Christian high schools or academies.

Doctrine and Polity—The Christian Reformed Church in North America adopts the doctrinal standard of the "Reformed Bodies" but is far more conservative. In organization it is Presbyterian.

Statistics—The three bodies report 2,741 churches; 2,303 ministers; 525,161 members, and 526,055 in Sunday school. They maintain 14 colleges; 6 theological seminaries; and 17 periodicals.

6. THE CONGREGATIONALISTS

Name—A Congregationalist is one who believes that every congregation should govern itself, instead of being governed by bishops, as the Episcopalians are, or by a series of courts, as the Presbyterians are. In this wider sense the name belongs equally to other Sects; but it is usually assigned to and claimed by the denomination which makes the congregational principle of Church government its chief characteristic. The Congregationalists of England, where the denomination began, called them-

selves "Independents" until this century, but now belong to the "Congregational Union of England and Wales."

History—The Independent principle marked the third step in the revolt from Roman Catholicism in the English Reformation, the Anglican being the first, and the Presbyterian the second. Of the Puritan party, who wished to preserve the national Church, but to *purify* it still further from the errors of Rome, rejecting all rites, vestures, festivals, etc., not expressly authorized by Scripture, some gave up their demands in face of the Church's stern resistance, but others began to ask themselves what authority the Church, or anybody but Christ, had to control the worship of any one. This led to withdrawal, not only from the Church of England, but from its first offshoot, the Presbyterian Church, which also claimed authority over the single congregation. The first Independent church was founded at Norwich, in 1580, by Robert Browne. It was at once assailed by State persecution and popular ridicule, and called "Separatist," or "Brownist." It soon found itself obliged to leave the country, and went to Middleburg, in Zealand, but there was broken by poverty and internal dissensions; and most of the people returned to England, Browne joining the Church of England again.

More successful was the work of Henry Barrowe and John Greenwood, who founded a church in London, in 1592. They were both put to death the following year, but the church removed to Amsterdam. This church differed from Browne's in not being governed directly by congregational vote, but by the board, or "Session," of elders, including pastor and teacher. So far it followed the Presbyterians, but there stopped, acknowledging no higher authority. This form of government, sometimes

called "Barrowism," became the model of the Congregational churches for a long time, both in England and in New England.

More celebrated and permanent was the church gathered at Scrooby, England, which emigrated first to Amsterdam, then to Leyden. From the Leyden church, under John Robinson, came the permanent Congregationalism both of England and of New England. In 1616 Henry Jacob returned to London and founded there the first Independent church that remained alive in England. Adherents multiplied fast, and under Cromwell the Independents became masters of England. In 1658 the Savoy Council was held in London, which virtually adopted the Westminster Confession, except as to church government. At the Restoration the Independents were roughly handled by Charles II., and by the "Act of Uniformity" in 1662. Two thousand ministers were deprived of their livings, and further oppressed. Upon the site of the old Fleet Prison, where some were confined, their descendants have built a Memorial Hall and Library. After the Revolution of 1688 the denomination obtained toleration, and is now one of the most influential in the kingdom.

From Leyden went also those "Pilgrim Fathers," under Elder Brewster and Deacon Carver, who founded the church in Plymouth in the New World.

From 1620 to 1640 it is estimated that twenty-two thousand Puritans came to New England on account of persecution. They did not mean to leave the "Mother Church," but only to change some of her usages.

As long as they were in England the differences between the Puritans and Independents (Separatists) were accentuated, but after their arrival in America the many points on which they agreed became more apparent and the

essential elements of both Puritanism and Independency were combined into Congregationalism. Under the Plymouth influence the Puritan churches speedily became self-governing and, in time, most sturdy opponents of the Church of England.

Congregationalism was virtually the "established church" of New England. In the beginning church and town were but the same community in different capacities. All voters were church members, and all adult male church members were voters. Money was raised by taxation for church expenses, as for other town needs. As the population grew diverse in religious belief, it was at first arranged that all should be taxed to support the Congregational Church who could not prove that they supported any other; and finally, but not till 1833 in Massachusetts, all church taxes were remitted, and the Congregationalists became before the law but one sect among many. The suffrage question was more troublesome. For many reasons the proportion of church members to the male population decreased, till it was only one-fifth. To meet this difficulty, the "Half-way Covenant" was arranged in 1662, by which persons of discreet lives were admitted to all the privileges of the church except that of coming to the Lord's Supper on simply giving public assent to the covenant of the church, instead of, as before, being required to give proofs of "regeneration." In time unconverted persons were received at communion also. Against the latter, and indeed against what he deemed the general decline of religious interest, Jonathan Edwards protested; and about 1740, under his lead and that of Whitefield, the English preacher, a revival called "The Great Awakening" swept over New England, followed by reaction, and by theological divisions which have never been healed.

Arminianism, or the assertion of the freedom of the will as against predestination, largely replaced Calvinism; and a liberal tendency began, culminating in the early part of the past century in the Unitarian movement, which enlisted the allegiance of most of the older churches in Massachusetts, including the one in Plymouth and the "First" churches in Boston, Salem, Dorchester, Roxbury, and other large places, and obtained control of Harvard College.

The growth of Congregationalism in this country was hindered by the "Plan of Union" with the Presbyterians in evangelizing the newly opened West. The adherents of the two bodies in any town were to unite in one church, choosing which body they were to affiliate with, and when becoming Congregationalist, were allowed a certain relation with the Presbyterian Synods. But this was found more useful to the latter than to the former; and in 1852 the "plan" was abandoned, the Congregationalists having, it was estimated, lost some two thousand churches. Since then the denomination has been increasingly active in home missionary work, and has grown in numbers, though not in proportion to the population. The American Board of Commissioners for Foreign Missions was established in 1810.

Government—The Congregationalists are not *a* church, as the Episcopalians and Presbyterians are, but are gathered into *churches,* each sufficient unto itself, and denying the right of any other earthly authority to control it. They believe that this was the polity of the churches mentioned in the New Testament, and that only two classes of church officers are there mentioned—the pastors, or elders, and the deacons.

The "church" is the assembly of believers around a "covenant," or "declaration of faith," to which they agree. There is usually, but not always, associated with the church another body, called the "society," commonly made up from the attendants upon public worship, whether they are members of the church or not. The society ordinarily owns the ecclesiastical property, and pays the expenses of public worship. It represents to-day the citizens of the old town system, who were not church members, but were taxed to support the church, and thus had a right to its public services. The pastor of the church is the minister of the society, and the two bodies unite in settling him. The deacons are officers of the church, assist at the communion service, and take charge of the poor-funds.

Though the churches are thus independent of one another's control, they have a fellowship of sympathy, which they often use to ask advice—as in settling or dismissing a pastor. Then a "council" is called of ministers and delegates, either chosen at will or from a definite circle of churches, by whose decision the church commonly abides. It may, however, act in every case alone; and other churches, if disapproving, can only withdraw their fellowship and countenance. It is customary, when members remove, to give them letters to any other church in the fellowship.

The churches of a district are usually united into a Conference, and the Conferences of each State into State Conferences. The National Council, meeting biennially, is representative of all the churches in the country, each Conference sending a delegate for every ten churches, and each State Conference one for each ten thousand com-

municants, the delegates being half lay, half clerical. These bodies, however, are all merely deliberative and advisory, having no ecclesiastical authority. This is vested solely in the council called by the local church for a specific case and terminates with the accomplishment of its immediate purpose. There is therefore no appeal from one court to another, although the aggrieved party may call for a new council.

Doctrine—By the fundamental principle of Congregationalism there can be no creed binding upon all churches. There is no body with power to make one. Each church makes its own. There is therefore more or less diversity of belief within certain limits, which makes a general statement somewhat difficult. While this principle of independency has resulted in diversity of belief, the equally important principle of the fellowship of the churches assures the possibility of securing as much uniformity as is essential for mutual co-operation.

At first, Congregationalists were as strictly Calvinistic as the Presbyterians. The Cambridge Synod, in 1648, and the Savoy Conference, in 1658, substantially adopted the Westminster Confession. The "Shorter Catechism" and Wigglesworth's "Day of Doom" were textbooks in New England schools. But on both sides of the Atlantic the original doctrines have been considerably modified.

The latest statement of doctrine was adopted by the National Council at Kansas City in 1913.

Statistics—There are 2,090,000 Congregationalists: United States and Canada 900,000; British Isles 490,000; other parts of the world 700,000. In the United States there are 5,873 churches; 5,781 ministers; 838,271 members; and 781,195 in Sunday school. They maintain 43 colleges, 10 theological seminaries, and 4 periodicals.

7. THE EPISCOPALIANS

(Protestant Episcopal)

Name—The legal name in England is "The Church of England." By this is implied, not only that it is the national church—that is, the nation organized for religious purposes—but also that it is the branch in England of the Catholic or Universal Church of which the Roman and Greek Churches are also branches.

The name in this country is "The Protestant Episcopal Church in the United States of America." The word "episcopal" comes from the Greek *episcopos,* or overseer, of which Greek word our word "bishop" is a contraction.

History—The first historic evidence of Christianity in Britain dates back to about 300, and the Church soon had bishops of its own. Saint Patricius, or Patrick, was sent as missionary to Ireland, where the Church became strong, and noted for its learning. From Ireland went missionaries to the north of Scotland.

The invasions of the Danes during the fifth and sixth centuries practically exterminated the British Church, the remains being driven into Scotland and Wales; but in 597 Christianity was reëstablished by Augustine, the missionary of Pope Gregory the Great. About the same time representatives of the old British Church came down from Scotland; and disputes arose on points of ritual between them and the Roman priests, which were settled in favor of the latter at the Council of Whitby, in 664. The Church of Rome therefore claims not only to have founded the Church of England as a branch of itself, but to have received formal recognition at Whitby—both of which points the Church of England denies, claiming dis-

tinct origin from and equality with the Church of Rome. It is certain that no part of Europe was more independent of Rome than England, or more sturdy in its resistance to her exactions. The reforming spirit was active; and while Luther was beginning the German Reformation, a gentler band of scholars, led by Sir Thomas More, John Colet, and the Dutch Scholar Erasmus, were pleading and working for purer morals, a broader spirit, and a more learned clergy in the Church. With Luther, however, they had no sympathy or co-operation; and Henry VIII. wrote an abusive book against him. The refusal of the Pope to annul the marriage of Henry to his first wife precipitated a crisis; and Henry forced the Houses of Convocation to make the King, instead of the Pope, the head of the Church. Under Edward VI. (1547–53) the first Prayer Book and Forty-Two Articles were published. Under Elizabeth the Prayer Book was revised into virtually its present shape, and the Forty-Two Articles abridged to the present Thirty-Nine.

The act of Uniformity attempted to stop further reform, and establish one Church again throughout the kingdom. But then arose the "Puritans," or those who wished worship to be still further purified from things suggestive of Papistry, and to retain nothing that was not expressly commanded or sanctioned by Scripture, dividing into Presbyterians, and later Independents, or Congregationalists. Baptists and Quakers also became numerous.

The cessation of the long religious disputes in 1688 was followed by great laxity during the eighteenth century, and the condition of the Church and clergy was disgraceful. The first reaction came in Methodism, which was continued in the Church by the Evangelical

or "Low Church" movement. But the sternness of its dogmatic emphasis led to the liberal, or "Broad Church," movement, under Thomas Arnold, Maurice, Whately, Kingsley, Stanley, Jowett, Temple, and others. This, in turn, roused the "Tractarian" or "High Church" movement, under Newman, Keble, Pusey, and their friends, who invoked against the disrupting influences which threatened to undermine faith in the Church standards and doctrines, the aid of ritual to preserve due reverence for the unrevealed mysteries of God.

The influence of the Tractarian movement has been very deep and lasting, and by its emphasis upon the divine origin and office of the Church has stimulated very powerfully the zeal of its members to make it effective. Great attention has been paid to the enrichment of the services, to work among the poor and sick, and to the wider problems of modern civilization. What the Council of Trent was to the Roman Church—emphasizing its peculiar doctrines, but setting it upon a more earnest and effective basis—that the High Church movement has been to the English Church.

In the United States—The first settlers of Virginia, in 1607, were members of the Church of England, and churches were founded also in New York and other cities. In New England the Church obtained foothold with great difficulty, the people being Puritan, and remembering their contests with the Church in old England. The royal governors, however, maintained it; and the Church, in return, when hostility to and finally war with the mother country arose, was loyal to the crown, its ministers and people being for a long time extremely unpopular for having taken the "Tory" side. When the United States became independent of England, the Church deemed it

necessary to make a separate organization. Never having had bishops of its own, it sought the ordination of some by the English Church. The clergy of Connecticut, having elected Dr. Samuel Seabury, sent him to the Archbishop of Canterbury for consecration. He, however, found himself unable to ordain him without requiring the oath of allegiance which all candidates had to take. Dr. Seabury therefore was consecrated by three Scotch bishops at Aberdeen, in 1784. In 1787 Dr. White, of Pennsylvania, and Dr. Provoost, of New York, were consecrated at Lambeth, England, by the Archbishops of Canterbury and York, the disability having been removed. Having now three prelates of its own, the Church here was henceforth competent to its own management. A provisional liturgy, called the "Proposed Book," was issued in 1786, which differed in many respects from the English Prayer Book; but a more conservative spirit prevailed, and in 1789 the present book was adopted. Subscription to the Thirty-Nine Articles is not required of the clergy here as it is in England. The legal name was fixed as "The Protestant Episcopal Church in the United States of America." This name is, however, distasteful to the High Church party, who dislike to be classed among Protestants.

The first twenty years of the nineteenth century was a period of painfully slow growth. The church was still regarded as British and the formality of its worship did not attract. In 1821, however, a new era set in, for the church, recognizing her opportunity for missionary work among the fast coming immigrants, pushed out into the Northwest.

Work in foreign lands early attracted and missions were established in Greece and Siberia, in China and Japan. Later came missions to Brazil, and Cuba, to the Philippine

Islands, Porto Rico and Mexico. Alaska, Honolulu, and the Virgin Islands also are missionary districts.

At the outbreak of the war between the States, the denomination, as did others, split into "North" and "South," but in 1865 was reunited. The Tractarian or "High Church" movement profoundly influenced the church in America and for several years the controversy was acute. Efforts to make peace with the extreme "evangelicals" failed and, in 1873, these withdrew and organized the Reformed Episcopal Church.

Doctrine—The doctrines of the Church of England are to be found in its "Book of Common Prayer," "Thirty-Nine Articles," and "Homilies." These were adopted by the Protestant Episcopal Church of the United States, with a few changes, the chief of which was the omission of the Athanasian Creed.

These formularies are the result of two streams of influence—one from the long-established use of the Catholic Church, the other from the German Reformers. The former predominates in the Prayer Book, the latter in the Articles and Catechism. The Morning and Evening Prayer and the Litany are substantially translations from the Catholic Breviary. The Communion Service is also a translation from the Latin service of the Mass, but with a larger admixture of the Reformers.

All the forms of worship of this Church are prescribed and regulated by the Prayer Book. No extempore prayer is allowed, and the lessons from Scripture are assigned by unvarying rule. The hymns also must first be approved by the proper authorities.

It is very difficult to expound the doctrines of the Church of England. In its three parties it contains the three forms under which Christianity exists in the world,

elsewhere in separate sects. The High Church, which is now predominant, represents the Church idea, and is essentially to be ranked with the Roman and Greek Churches. The Low Church represents the Scriptural idea, and is essentially Protestant. The Broad Church is really rational and spiritual and ranks with the Liberal sects. The difference between these parties within the Church is really greater than between them and the sects which stand for their fundamental tendencies; but they all find support in the formularies of the Church.

The Episcopal Church agrees with the Roman Catholic Church in believing in "One Catholic and Apostolic Church"—that is, in an external and visible institution, having authority over all the world given it by Jesus Christ and transmitted through the Apostles and the bishops ordained by them in direct and demonstrable succession to the present day. Of this Church it claims to be a legitimate branch. It differs from the Roman Church in denying supremacy to the Bishop of Rome, and in rejecting such doctrines as it claims were not of apostolic origin, but have been added in later days—as the papal infallibility, transubstantiation, communion in one kind, purgatory, etc. It concedes to the Roman and Greek Churches, however, apostolic authority in all other things in their own territory. Though not pronouncing officially upon the validity of ministers not episcopally ordained, this Church virtually denies it, not allowing them to minister in its pulpits or at its altars, and generally forbidding its own clergy to officiate in churches of other faiths.

The apostolic descent of the Church of England gives, it is claimed, validity to its sacraments, of which it maintains two, baptism and the Supper of the Lord, instead

of the Roman seven. The sacraments are "outward and visible signs of an inward and spiritual grace," given in or with them to the partakers. By baptism divine strength descends into the soul, contending with original sin, disposing to righteousness, and remitting previous actual sin. As stated in the order for infant baptism, the child is "regenerate." In the communion the body and blood of Christ are present in the bread and wine, conveying new strength to the soul of the partakers.

But it is upon these doctrines of the Church and the sacraments that the divergence of opinion already mentioned chiefly occurs. The above is the High Church view. The Low Church—which on this point may be said to include both the Evangelical and the Broad Church parties—while admitting the apostolic authority of its clergy, ascribes to it little practical value. The Evangelical churchman, like the Protestant, lays emphasis upon justification by faith—that is, direct faith in Christ—to which an apostolic clergy and sacraments may be helps, but are not indispensable. His tendency is to disregard the Church as an external institution, going immediately to the Bible, and trusting in the immediate action of the Holy Spirit upon the reader's heart. Baptism and the Eucharist are to him rather symbols than divine instrumentalities. The Evangelical churchman is virtually a Protestant, separated from other Protestants mainly by his use of the Prayer Book. The Broad Churchman, like all so-called liberals, lays stress upon character, values the Church and its sacraments as means of influencing the soul, and has less to say of faith in its theological sense. On the other hand, many High Churchmen are hardly to be distinguished from Romanists in their views of the necessity of baptism and of the Real Presence in the

Eucharist, some even maintaining transubstantiation. They also grant higher power to their clergy—in receiving confession, imposing penance, and granting absolution.

Besides these most characteristic doctrines, the Church of England holds to the Trinity, as defined especially in the Nicene Creed, including the deity of Christ and of the Holy Spirit; the inspiration of the Bible, though the Broad Churchmen are very lax herein; the taint of original sin, predisposing to evil; predestination and election, in which the Evangelicals are decidedly Calvinistic, though High Churchmen and Broad Churchmen are as clearly Arminian; the resurrection of the body, though with much divergence as to what this means; and eternal punishment of the wicked, though Broad Churchmen like Maurice, Kingsley, and Archdeacon Farrar have openly denied this, it having been omitted from the Articles, though it is plainly implied in the Litany.

Organization—The highest officers in the Church of England are the archbishops, or metropolitans (Canterbury and York). The legislative power lies in the two Convocations, presided over by the two archbishops, and consisting each of two houses, the upper containing the bishops, deans, archdeacons, and abbots of the archdiocese, the lower the representatives of the clergy. Their decisions, however, must be ratified by Parliament before becoming law, and they cannot even be assembled without writ of the crown.

The bishops have jurisdiction over the churches in their respective territorial dioceses. They alone can administer confirmation, ordain priests and deacons, or dedicate new churches. They are nominated by the crown, and elected by the chapter of their cathedral. The cathedral is the chief church of the diocese, and is so called from the

bishop's seat (*cathedral*), which it contains. Hence, also, the cathedral church or city is called his "see" (*sedes, siège*). This church is administered by the chapter, which consists of the dean, or presiding officer, and (usually) four canons, who take turns in conducting the services. Each diocese has also from two to four archdeacons, who are in many ways the executive officers and aids of the bishop. Next come the priests, and finally the deacons, in which office every priest must serve at least a year before ordination to the priesthood. A curate is an assistant to the incumbent of a parish, and may be either a priest or a deacon.

The Church of England is the Established Church of England. In Scotland the Established Church is Presbyterian, while in Ireland there has been none since the disestablishment of the Anglican Episcopal Church in 1869. By the "Established Church" is meant the official or national Church. The sovereign must be a member of it. Its prelates are peers of the realm. Its liturgy is used upon all official occasions and in all govenment institutions where any devotional exercises are held; and it retains the churches, churchyards, and other ecclesiastical property held by the Church before the changes made by Henry VIII. and his successors. This property constitutes its endowment. Formerly it levied compulsory rates upon all taxable property; but these are now abolished with most other peculiar privileges—as the power to perform the marriage ceremony or the sole right of its members to be elected to Parliament.

In the United States the Episcopal Church has the same legal status as other religious bodies. It recognizes three orders in the ministry; bishops, priests and deacons. It has no archbishop. Deacons must have reached the age

of twenty-one. They cannot administer the Sacraments. Their special duty is to care for the sick and poor of the parish, but only when licensed by the bishop. No one can be ordained a priest until he has been one year a deacon and is twenty-four years old. Diocesan bishops are elected by conventions of the diocese, in which both lay and clerical delegates vote. This election must be ratified by the General Convention or its representatives and they are consecrated by other bishops, at least three being necessary. Provision is made for the election of a coadjutor bishop for a diocese, who, on the death of the bishop, has the right of succession and also for the election of a suffragan bishop without the right of succession. Missionary bishops are elected by the General Convention and after four years are eligible for election as diocesan, coadjutor or suffragan bishops.

The duty of a bishop is to ordain priests and deacons, to assist at the consecration of bishops, to preside over the diocesan convention, to accept candidates for holy orders, to institute rectors of parishes, to administer the Rite of Confirmation, and to visit every parish in the diocese at least once in three years.

The government of a parish rests with the rector, wardens, and members of the vestry. The wardens and members of the vestry are elected by the voting members of the congregation. The duties of the vestry are similar to those of the Parish or Standing Committee of Congregational churches, which include that of trusteeship for the property of the parish. Upon the wardens rests the care of the church building and they, with the members of the vestry, are responsible for the finances of the parish.

Ministers of parishes, or rectors, as they are called, are

usually elected by the vestry, though, in some cases, the election must be ratified by the congregation and, in all cases, the assent of the bishop to the election must be obtained. The rector has sole charge of the spiritual concerns of his parish and is entitled to the use and control of the parish buildings. He cannot resign without the consent of the vestry, nor can he be removed against his will, save for misconduct, and then only after trial and conviction. Next to the parish comes the diocese, which is made up of the bishop or bishops, the clergy within the diocese and laymen elected by the parishes and missions of the diocese. The diocese has authority to make assessments for whatever work it may approve, education, missions, social service. The highest legislative body is the General Convention which meets once in three years. It consists of two bodies—the House of Bishops, composed of all the bishops having jurisdiction, and the House of Deputies, to which each diocese sends four clergymen and four laymen. Each house sits separately. Either may originate legislation, but there must be on all matters concurrent action.

Statistics—The Anglican Episcopate is divided into the "Church of England"; "Church of Wales"; "Church of England in the British Colonies and in Heathen Lands"; "Church of Ireland"; "Episcopal Church of Scotland," and "The Protestant Episcopal Church in the United States of America." "The Church of England" is divided into the Province of Canterbury, which is presided over by an archbishop and 24 bishops, 6 assistant bishops and 22 suffragan bishops, and the Province of York, with an archbishop, 11 bishops and 8 suffragan bishops. There are in the Church of England 6,032,000 communicants: England and Wales 2,400,000; Ireland

576,000; Scotland 56,000 and in other parts of the world 3,000,000. The Protestant Episcopal Church in the United States is divided into 8 provinces, covering the States, Porto Rico, Alaska, Hawaii and the Philippines. There is an Extra-Provincial See for the Panama Canal Zone and 11 American Foreign Missions. There are 142 bishops, 13 of whom have seats but no votes in the House of Bishops. These are suffragan bishops or those who have resigned. In the United States including Foreign Missions, there are 1,143,801 communicants; 6,024 clergymen; 3,506 lay readers; 8,242 churches; and 504,640 in Sunday school. They maintain 2 schools of arts and sciences; 2 non-sectarian colleges; 14 theological seminaries; two schools of arts and theology; 9 periodicals; 62 diocesan periodicals; and 8 devoted to special interests.

8. THE FRIENDS

(Orthodox)

Name—The full name of this sect is "The Religious Society of Friends." The name by which they are commonly known, "Quakers," is never used by themselves. It was given to them in mockery by one Justice Bennett, of Derby, England, because George Fox "bid them (the judges) *tremble* at the word of the Lord."

History—The founder and organizer of the Friends was George Fox (1624–1690), the son of a weaver in Drayton, Leicestershire, England. He was poorly educated, and early apprenticed to a shoemaker, but was always "religious, inward, still, solid, and observing beyond his years." Brooding much in that time of religious excitement and discussion over the matters in dispute, he felt within him the stirrings and revelations of the Spirit

of God, and began in 1647 to go about England as a wayside preacher of the gospel of the "inner light" as superior, though not necessarily opposed, to the authority of Church and Bible. Insisting on speaking in the churches during the services, he was repeatedly thrown into prison. But he and his fellow-preachers had wonderful success, drawing immense crowds after them, and making many converts. Hearers fell into convulsions and sometimes into insanity. The preachers themselves were often eccentric, sometimes beyond the bounds of decency. Naturally, they roused the bitter hostility of all the sects of the day, and were frequently mobbed and in danger of their lives. The language on both sides was warm, and even coarse. The Quaker was a very different being from what he has since become. He was filled with a fierce desire to convert others. He went to the United States, West Indies, Jerusalem, Malta; and Mary Fisher—for women also became preachers—visited Smyrna and Greece, and even sought audience of the Sultan. Fox did not favor the formation of a separate sect, being sure that his doctrine would conquer the Church itself; but the believers naturally drew together into organizations of their own, which in 1666 were made formal, and a discipline was established for the regulation of the lives of members. They increased in number until by the close of the seventeenth century they were one of the most important bodies of dissenters in England. Toleration by the English government was proclaimed in 1689; but Fox dying in 1690, the Friends changed their character very essentially, and their missionary zeal relaxed.

They had suffered during the age of persecution more than any other body, fourteen thousand having been imprisoned, one hundred and fifty transported, and over three

hundred having died from ill-treatment or direct martyrdom. Now the Society became known more for its peculiarities of dress and manners than for its doctrines, ceased to convert or controvert, became a consciously "peculiar people," drew away from the rest of the Christian world, sought by strict regulations to keep its members jealously together, and grew wealthy and respectable while its numbers declined.

To the United States the Friends came early, two women landing in Boston in 1656. Their coming was much dreaded; and after imprisonment for five weeks they were sent away to Barbados. The most stringent laws were passed against Quakers coming to the colony, and against any one harboring or aiding them; but only the more were they moved to come and "bear testimony." They interrupted the Puritan services, doing strange and disturbing things "for a sign," and returned when banished. The excitement against them was great; and at last the authorities, driven beyond patience, hung four of them, Mary Dyer being one, on Boston Common. Public opinion and the order of the king condemned this, however, though the struggle against them only gradually ceased. In 1678 they settled New Jersey under Fenwick, and in 1682 Pennsylvania under William Penn; and for many years the immigration was very large. The decrease in England was nearly balanced by the increase in this country.

In the middle of the last century a stern attempt was made to restore strictness of discipline in the Society; and it is estimated that nearly one-third of its number was lost, as a result chiefly of the excommunication for marriage with the "world's people." Doctrinal discussions also rent the body. Elias Hicks, a preacher of Long

Island, was accused of Unitarianism and of too free treatment of the Bible; and a division took place. He was followed, in 1827, by about one-third of the American Friends, chiefly in Pennsylvania, New York, Ohio, and Maryland. Largely by the influence of the Gurney family, which included Elizabeth Fry, the majority of the Society in both England and America reacted into Evangelical doctrines, and were assimilated to the popular Christianity. But John Wilbur, a Rhode Island Friend, opposed this movement, and led a return to faith in the "inner light," as well as to other doctrines of Fox and his contemporaries. The majority, however, remained "orthodox" or "Gurneyite," the Wilburites now hardly existing as an organized body.

Doctrine—The characteristic doctrine of the Friends is the reliance upon the "Spirit" as a present voice and light in every man's own soul. Reverencing the Bible as true and inspired, they maintain that the same Holy Spirit which spoke to the men of old speaks to-day, and that every man should listen for it and be guided by it. In this belief they once stood opposed both to those who hold to the Church and to those who hold to the Bible as authority. In all matters of life, as well as in doctrine, they waited for this "inner light"; and when it came, or seemed to them to come, they were fearless to the extreme.

From this main doctrine it follows—

1. That a specially educated ministry is not deemed essential. Men and women should speak from divine impulse, and not from any human ordination, and should say what God gave them to say, not what human education taught them. If any one feels constrained to devote himself to preaching, and his brethren think that he is justified in it, he may do so; but there must be no prepara-

tion, either in general or for special occasions. The only ordination is a minute of approval by the Meeting to which he belongs, which constitutes him a minister. Speech is always extemporaneous. The preachers are not "settled," but often travel from place to place.

2. Though the Friends assemble at stated times for worship, no "order of service" is allowed. The Bible is not read, nor is any prayer or address necessarily made; and there is never, except as a modern innovation, singing or music of any kind. No one speaks unless "moved by the Spirit"; and when so moved, any one may speak.

3. There are no religious ceremonies. There is no baptism or communion, the Friend holding that the rites of old were but shadows of spiritual acts; and he denies that Jesus meant to institute or to perpetuate them. The marriage of Friends is a simple agreement before the Meeting that the two will live as husband and wife, and the signature of a certificate by them and by the clerk of the Meeting. At a funeral the friends assemble, and after a period of silence at the house, unless some one is moved to speak, bear the body to the grave, where also sometimes "testimonies are borne" by ministers to the character of the dead. In neither marriage nor funeral has the minister necessarily any part.

In other respects the doctrines of most Friends at present are those of moderate Evangelical Christians.

Organization—The organization of the Society was originally very close. The local society is organized as a "Preparative Meeting." It has "overseers of the Meeting," of both sexes, who watch over the lives of members; "overseers of the poor"; and "elders," who care for worship and ministry. Several Preparative Meetings unite into a "Monthly Meeting," which is the executive body,

several of these into a "Quarterly Meeting," and several of these again into a "Yearly Meeting," which legislates for a certain district. Thirteen of the Yearly Meetings have united in forming the Five Years Meetings. The Yearly Meetings have a uniform book of discipline. As a result of the Five Years Meetings there has been in the last ten years greater unity of effort. The relation to other Christian bodies has become closer and more co-operative. The Society of Friends (Orthodox) is one of the thirty constituent bodies of the Federal Council of the Churches of Christ in America. The children of members are themselves members by birthright. Any one who wishes to become a member makes request to the Meeting. A committee is appointed to investigate the applicant and report.

The "discipline" of the Society was originally very severe. The private life of every member was subject to extraordinary scrutiny. All luxury or extravagance in living, amusements, even music, undue attention to dress —especially in colors and unnecessary parts, jewelry, buttons, etc.—and too great absorption in business, were strictly repressed. Members were forbidden to go to law, but must bring their grievances before the Meeting. They were forbidden to marry outside of the Society on pain of being disowned. When two members intended to marry, they appeared before the Monthly Meeting, with the consent of their parents; a committee of men and one of women investigated the matter on either side to see that they were clear of all other engagements, and that the rights of children, if it were a second marriage, were duly cared for; and if allowed, the marriage took place as already described. All military service was forbidden. No oaths could be taken. No titles were assumed or

given, not even "Mr." and "Mrs."; no unmeaning salutations, as "good morning," exchanged. The hat was not removed in deference to any one, even in Meeting, except in prayer, when all rose and uncovered their heads; nor was there any bowing. The primitive form of address, as "thee" and "thou," was retained; and the months and days of the week were designated by numbers, as in Scripture, not by the common names, which are of pagan origin. Tombstones above a certain small size were prohibited.

The Friends have always been noted for their philanthropy. They were the first to advocate the abolition of slavery. In 1761 all members were cut off who were engaged in the slave trade, and by 1784 not a Friend in America owned a slave. The modern treatment of the insane was first adopted in England by them. They have always protested against war. Their treaties with the Indians were never violated, and they have cared greatly for the remainder of the race. Elizabeth Fry was one of the first workers in prison reform. The first women preachers, and indeed the first recognition of the equality of women in religious services, were among the Friends. They have also some foreign missions. They have always taken generous care of their own poor, educated their children, and assisted each other in business.

In the World War their conviction against engaging in war was reaffirmed. This was recognized in the Selective-draft Act which provided for their assignment to non-combat branches of the service. The increase in the number seeking membership led to the adoption of a rule against receiving new members during the period of the War. All branches united in the American Friends Service Committee for reconstruction work in France. From 1919 to 1921 the Committee centered on feeding

children in Germany, and later on relief in the famine districts of Russia.

Statistics—The 4 bodies in the United States, Society of Friends (Orthodox), Religious Society of Friends (Hicksite), Orthodox Conservative Friends (Wilburite), and Friends (Primitive), report 920 churches; 1,252 ministers; 106,548 members; and 67,309 in Sunday school. They maintain 10 colleges and schools and 4 periodicals.

9. THE DUNKARDS

Name—The official name of this body is "The Church of the Brethren," under which title it may be found, or, under the name "German Baptist Dunkers." The names Dunkers and Tunkers also are used. At present they are divided into the Church of the Brethren (Conservative), Old Order of German Baptist Brethren, The Brethren Church (Progressive), German Seven Day Baptists, and Church of God (New Dunkards).

History—The Dunker organization is an outgrowth of the Pietistic movement in Germany in the seventeenth century. It was a protest not so much against Catholicism as against the barrenness of Protestantism itself. It began in Westphalia, when five men and three women met at the mill of Alexander Mack and decided that they must found a new church by baptism. They were a company of German Baptists who found it necessary to leave Germany, which then required conformity. In 1719 a company of twenty families fled from Schwarzenau to America and settled at Germantown, Pennsylvania. Alexander Mack came over later and organized the German Baptist Brotherhood. While they have followed along the general lines of the Quakers and the Mennonites, and are often

confused with them, they have had no association with them. For the most part they have been farmers of German or Dutch descent. While the first settlement was in Pennsylvania they were among the earliest settlers in the Ohio and the Mississippi Valleys. They were among the first to demand total abstinence as a condition of membership. Sunday-school books were published by them before the days of Robert Raikes, the reputed founder of the first Sunday schools.

Doctrine—In belief they are orthodox Trinitarians and in practice have for their standards the practices of primitive Christianity. They practice immersion, the person being confirmed while kneeling in the water. Foot-washing, the love-feast and the kiss of charity are practiced. The women are veiled while at prayer and for the communion service. Differences among them are settled in obedience to New Testament injunctions without resort to the civil courts. The early Christian practice of anointing with oil is continued. Strict and austere adherence to their moral code is required of all as a condition of fellowship. Plain dress, without ornaments, characterize them as separate from the world. Their faith forbids them to take the oath, and requires them to be non-resistant and non-combative. They are opposed to higher education and hold aloof from politics.

Polity—In their form of Church government they correspond most nearly to the Presbyterian Church. The local congregation is presided over by a bishop and is governed by the council of all the members. Discipline rests with the local congregations to apply to the individual member, and is highly regarded as a necessary church function. The rules against fraternizing with expelled mem-

bers, except to minister to their necessities, are strictly observed.

Statistics—The five groups report 1,256 churches; 3,805 ministers; 136,432 members; and 178,090 in Sunday schools. They maintain 12 schools and colleges and 8 periodicals.

10. THE METHODISTS

Name—"Methodists" is a nickname given to John Wesley and his Oxford associates by another student, on account of their regular religious habits. It was originally applied to an ancient school of physicians. In England the followers of Wesley are called "Wesleyan Methodists"; in this country, "The Methodist Episcopal Church."

History—The Methodist Churches generally trace a common origin to a movement started in Oxford University in 1729, when John and Charles Wesley and George Whitefield began to meet for religious exercises. The movement soon became widely known as the "Methodist" movement, and took definite shape in 1739, "when," as Mr. Wesley describes it, "eight or ten persons came to him in London and desired that he should spend time with them in prayer and advise them how to flee from the wrath to come." As Whitefield became a Calvinist, his influence practically ceased at his death; and the Methodism of to-day is mainly the work of John Wesley. He was a graduate of Christ Church, Oxford, and a fellow of Lincoln College, becoming a clergyman in 1728. His tendencies were then "High Church."

The beginnings of Methodism in America were in the

Colony of Georgia, in 1735, where, upon the initiation of General Oglethorpe, John and Charles Wesley came as spiritual advisers to his colony. Here John Wesley remained two years. Upon his return from Georgia he became interested in the Moravians in whose company he had the remarkable experience known as "conversion." From that time he adopted the Moravian doctrines of "conversion," "assurance," and "perfection." It was then that modern Methodism was born in 1738.

The early Methodists may be described as the revival party in the Church of England. Nothing was further from their purpose than to leave that church; though its piety was at very low ebb.

The fervent preaching of Wesley and Whitefield was met with scorn and hostility. Almost every pulpit was closed to them, they were ridiculed and slandered, and were often mobbed and maltreated. Whitefield then began preaching in the fields and was soon followed by Wesley, though with great reluctance. Beginning with the colliers of Kingswood, near Bristol, Whitefield gathered thousands about him; and the new views, and still more the new earnestness, spread over the whole kingdom. Intense, emotional, calling for immediate conscious conversion, it pressed the message on the attention of men for whom the ordinary preaching of the time had little attraction. As converts were received they were organized into societies for worship, and, as the work expanded, class meetings were formed for the religious care and training of members. The circuit system was established, by which several congregations were grouped under the care of one lay preacher. Chapels were erected, lay preachers ordained; and Wesley's marvellous powers of organization consolidated the growing body, which at his

death numbered nearly eighty thousand members. Charles Wesley, his brother, the hymn-writer of the movement, and also a strong preacher, composed over six thousand religious poems.

The influence of Methodism spread far beyond its own adherents. The English Church was roused to a religious life and a philanthropic zeal which have never since left her. The Evangelical movement was the Methodist wave inside the Church; and the Ritualist revival, which succeeded the Liberal reaction from this, received some of its life from the same source. Attention to the poor, both in religion and in their material condition, as in factories and mines, received a new impetus; and it is claimed that the quiet growth of England into political freedom, as contrasted with the violent revolutions and reactions upon the Continent, was partly due to the gentler spirit which the Methodist movement instilled into the lower classes.

The Methodists are by far the largest non-conformist body in England, having their strength chiefly in the middle and lower classes. Though Wesley himself never wished them to leave the Church of England, and died in its communion, his followers have been obliged to organize a separate body, and as such now exist, though with kindly feelings toward the church which they have been the last large sect to leave.

The first Methodist society in America was formed in 1766 by a Wesleyan local preacher from Ireland, Philip Embury. Two years later the society erected a chapel, since known as the "John Street Church." Appealed to for aid, Wesley, in 1784, ordained two "presbyters" and a "superintendent," the Rev. Thomas Coke, and sent them over. Precisely what rank Wesley meant Coke to rep-

resent in the English Church is a matter of dispute; but he was virtually a bishop. America was set apart independently, Wesley authorizing it, in 1784. The Conference sitting at this time then proceeded to form a Methodist Episcopal Church and elected both Coke and Francis Asbury bishops. Asbury's activity and success in this country were second only to Wesley's in England, and he saw his sect increase from fifteen thousand to two hundred and eleven thousand in 1816.

The career of Methodism in this country is almost as romantic as it has been successful. As a pioneer religion, pushing its way westward, and following closely the advancing settlers, it recalls the apostolic days. Already in 1799 the Methodists had adopted "camp-meetings" to draw together the scattered and churchless population of Tennessee under temporary religious influences. Their preaching was of the most glowing description, working powerfully upon crude natures, and though often producing strange nervous disturbances, making wonderful and permanent changes of character. More than any other religion Methodism adapted itself to the needs of the new country, and deserved to be called the "American religion." It has also had great influence over the negroes of the South. In 1816 the negroes were organized into the African Methodist Episcopal Church, while in the North the work among the negroes resulted in a separate and independent organization in 1820, known as the African Methodist Episcopal Zion Church.

In 1870, by order of the Methodist Episcopal Church South, the "Colored Methodist Episcopal Church in America" was created. Slavery has divided the main church also. In 1843 the "Wesleyan Methodist Church," an anti-slavery organization, broke away on this question;

and in 1846 the "Methodist Episcopal Church South" was formed.

It is interesting to note that in 1922 representatives of the Methodist Episcopal Church North, and of the Methodist Episcopal Church South, presented a plan of union, whereby the two churches shall come together to form a single conference. It is probable that this peace union will soon be consummated.

Other secessions have been the "Methodist Protestant Church" (1830), which, like the English sect, has no bishops, but is governed by conferences; the "Congregational Methodist Church," in 1852, which is distinguished from the other Methodists in being congregational in government; the "Primitive Methodists," which is an outgrowth in England of a protest against camp-meetings. In America its members are in large part emigrants from the old country.

Government—The Methodists, like the Catholics, Episcopalians, and Presbyterians, are a visible *Church,* not merely a collection of churches, like the Baptists and Congregationalists. The separate church or congregation does not govern itself, but is governed by a central power, the General Conference.

In England the Conference is the legal successor to the almost absolute power of John Wesley, which was transferred by him in a legal instrument, the "Deed of Declaration," in 1784. The chapels had been placed in his possession, and were now given to one hundred ministers selected by him as the Conference—a close corporation, filling its own vacancies. In their hands the power remains. There are no bishops.

As originally organized in America, Methodism was Episcopal in its form of government. It was divided

first into an annual conference, and later a system of church, quarterly, district, mission and annual conferences, was developed. In the United States power is centered in the General Conference, which meets once in four years. It is made up of delegates from the annual conferences, formerly all ministers, but since 1872 including two laymen from each conference. It elects the bishops, and is the supreme legislative body, under certain limitations as to the fundamental points of the system. The annual conferences are made of the itinerant preachers of a certain district, and have to do mainly with their affairs. The region of the annual conference is divided into districts, each with its presiding elder and its district conference, which meets once or twice a year as directed, and is made up of the preachers, itinerant and local, in the district, and a Sunday-school superintendent and class leader from each society, with other officers. This conference licenses the local preachers, and cares for the general temporal and spiritual affairs of the district. The quarterly conference is made up of the officers of the church, or of the several churches constituting a circuit. Besides having charge of the affairs of the church, or churches, it pronounces upon the fitness of any member who desires to preach. In each society there are also *classes,* each under its *leader,* who originally had strict oversight of the members, visiting them once a week, advising them, and collecting their contributions, but whose duties are now much less rigorous.

The bishops are elected by the General Conference, and hold office for life. Their duty is strictly administrative. They preside at the annual conferences, without vote, and ordain the preachers and assign them to their stations. They have no dioceses, as the Episcopal and

Catholic bishops, but change jurisdiction frequently according to the disposition of a committee of themselves—each having residence, however, at some one point.

The presiding elders constitute the council of the bishop who happens to have jurisdiction over their region, advising him as to the character and ability of the preachers to be assigned. They visit and preside over the quarterly conferences.

The ministry of the Methodist Church includes two orders—deacons and elders. Candidates for the ministry apply to the quarterly conference for recommendation to the annual conference, and if recommended, are allowed to preach on trial for two years, pursuing certain required studies. They are then ordained *deacons* and have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. *Elders* have, in addition to these powers, the power to consecrate the elements of the Lord's Supper, and are eligible to appointment as district superintendents, or election to any of the offices of the church including the Episcopacy. The preachers are of two kinds, local and travelling. The local preachers are not assigned nor supported, having other avocations during the week, but officiate as needed. The travelling preachers devote all their time to the work of the ministry, and are supported by the societies. Originally they moved every six months, then every year. In 1804 the maximum length of pastorate was fixed at two years; in 1864, at three; in 1888, at four; and in 1900 the time limit was removed entirely. There are also *exhorters,* who may lead prayer-meetings; *stewards,* who care for the pecuniary affairs of the society; and an order of *deaconesses,* women who are set apart for works of mercy and charity in the cities.

Doctrine—The official standard is the abridgment of the Articles of the Church of England, which Wesley reduced from thirty-nine to twenty-five. Virtual standards are also Wesley's sermons and "Notes on the New Testament" and Watson's "Institutes of Theology."

The characteristic of Methodist theology is that it is *Arminian* instead of *Calvinistic*. The Methodists were the first great sect to break formally from the doctrines of Calvin. As against his doctrine of election, it proclaims free grace—that is the offer of salvation to all men, who are therefore lost only through their own deliberate refusal of it. This implies that the atonement of Christ was universal; that is, not intended for the elect alone, but for all men. Although Methodism admits that when properly educated a soul may pass gradually into a state of salvation, yet it looks commonly to a sudden experience—conviction of sin, faith in Christ, and consciousness of regeneration. When this process is complete, there is an "assurance," or certainty in the mind of the convert, upon which Methodism lays great stress. It further maintains that it is possible in this life to attain to such a completeness of union with Christ that one is sinless in spirit, though errors of judgment and involuntary transgressions are still possible. This is the doctrine of "perfection." The three characteristic doctrines of Methodism are therefore "free grace," "assurance," and "perfection."

In other points it is one with Evangelical Christendom. It holds to the universal corruption of mankind by the fall of Adam, total depravity, the Trinity, vicarious atonement, eternal bliss and torment, and the inspiration and authority of the Bible.

The worship of Methodism was at first according to the

English Liturgy; but it has retained this only in the sacraments of baptism and communion, and in the ordination service, and then only in an abridged form. Baptism is by sprinkling, though choice of other forms is allowed. Prayer is extempore, and it is but rarely that manuscripts are used in preaching.

Converts are not admitted into this church until they have spent six months of "probation" (in England three) in the class-meeting. "Love feasts" were once held in connection with the quarterly visit of the presiding elder, at which "experiences" were related, and bread and water taken in token of fellowship. Watch-meetings are often held on the last night of the year.

Statistics—There are 11,900,000 Methodists: United States and Canada 7,600,000; British Isles 1,300,000; and in other parts of the world 3,000,000. In the United States there are 8 bodies of Methodists (white): Methodist Episcopal Church; Methodist Episcopal Church South; Methodist Protestant; Free Methodists of North America; Wesleyan Methodist Connection of America; Primitive Methodist Church, U. S. A.; Congregational Methodist Church; and New Congregational Methodist Church. There are 9 bodies of Methodists (colored): African Methodist Episcopal; African Methodist Episcopal Zion; Colored Methodist Episcopal in America; Colored Methodist Protestant; Union America Methodist Episcopal; African Union Methodist Protestant; Reformed Zion Union Apostolic; African American Methodist Episcopal; and Reformed Methodist Union Episcopal. The 8 white bodies report 51,509 churches; 62 bishops; 37,710 ministers; 6,889,414 members; and 6,720,184 in Sunday school. They maintain 84 colleges; 28 junior colleges; 24 professional schools; 26 academies; 34 sec-

ondary schools; 11 theological schools; 1 mission training school; 8 mission schools; and 43 periodicals. The white Methodist Churches support 8 colleges, 2 professional schools and 2 secondary schools for negroes. The 9 colored Methodist bodies have 13,905 churches; 31 bishops; 14,215 ministers; 1,372,875 members; and 683,611 in Sunday school. They maintain 12 colleges; 24 schools; 5 theological seminaries; and 28 periodicals.

11. THE MORAVIANS

Name—The name "Moravian" is a popular one, derived from the country in central Europe where the society originated. On the continent it is known as the Unitas Fratrum or Church of the Brethren, and in England and America as the Moravian Church.

History—The people of Moravia and Bohemia, from the time the gospel was first preached among them, have been distinguished for their love of freedom in religious and national life. Under the leadership of John Huss (martyred 1415) they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. In spite of persecution the Hussite churches grew steadily and at the time of the Reformation had 200,000 members. Cordial relations were maintained with the Reformers, Luther and Calvin, and a large work was done through the school and printing presses which they set up in nearly every large town. Meanwhile the opposition of the Roman Church had steadily increased, and culminated in the Thirty Years War. The war, which found Moravia and Bohemia overwhelmingly evangelistic, left these countries devastated and the evangelical churches practically destroyed. The surviving

members fled into Hungary, Saxony, Holland and Poland where they continued in scattered companies. In 1735, a small company from Moravia, joined by others who had settled on the estates of Count Zinzendorf in Saxony—at a place they called *Herrnhut,* or "The Soul's Protection" —established the present organization known as the Unitas Fratrum. Thence they spread through Germany, where they are a society within the Lutheran Church, and into England, where an act of Parliament recognized them as "an ancient Protestant Episcopal Church" which gave them standing and privilege in the British dominions.

The chief purpose of the church was not to do denominational work, but to carry on evangelistic work in Christian and heathen lands. In accordance with the policy a missionary was sent to Pennsylvania in 1734 and the same year an attempt was made at colonization and missionary work in Georgia. Because of political troubles the work was given up in Georgia and the colony moved to Pennsylvania. Bethlehem and, later, Nazareth and Lititz in Pennsylvania, together with Bethabara and Salem in North Carolina, were organized as exclusive Moravian villages, after the model of the Moravian communities in Europe. The members of these communities, while not surrendering private property or personal liberty, labored for a common cause and received support from a common stock. Missionary work was undertaken among the Indians as well as among the white settlers. This exclusive communal system remained until the years 1844–1856, when it was abolished and the church was remodeled to suit modern conditions. Of late years missionary work has revived and membership in the United States has been quadrupled.

In addition to the Moravian Church there are two other

groups of Moravians, made up largely of emigrants from Bohemia in the middle of the last century, one of which settled in Texas, the other in Iowa.

Doctrine—The Moravians have no formal creed; but the doctrines implied in their catechism and liturgy are Evangelical, in general agreement with the Lutherans. Their peculiarity lies rather in their very warm and sincere religious feeling, which so impressed John Wesley that he was converted and started in his great career by contact with it, and their extraordinary zeal for missionary work. Their central and vitalizing point is their personal devotion to a personal Christ. Their influence has everywhere tended to cool controversy and to quicken genuine religious life.

Polity—They have bishops, presbyters, and deacons. Their bishops have no dioceses, but collectively watch over the welfare of the church, ordaining the other two orders. The legislation is in the hands of synods, the executive power in a board of bishops and elders. The church is divided into three provinces—Continental, English, and American—each caring for its own local affairs, but united in doctrine and missions. They have a worship partly liturgical, partly extemporaneous, with much music. Their hymns breathe a tender and sweet piety.

They have warm religious feeling and are averse to mere dogmatic controversy. They are the spiritual ancestors of the Methodists, who broke the sway of Calvinism over Protestants. They have dropped many singular practices—as foot-washing, and the use of the lot in choosing their ministers, and in marriage. They were the first hearty pioneers in the missionary movement, and have done more in proportion to their numbers than any

other body, especially in Greenland, Labrador, among the Esquimaux, and the American Indians.

Statistics—There are 3 bodies in the United States, Moravian Church (Unitas Fratrum), Evangelical Union of Bohemian and Moravian Brethren in North America, and Independent Bohemian and Moravian Brethren Churches. They have 149 churches; 5 bishops; 187 ministers; 25,692 members; and 21,773 in Sunday school. The Moravian Church (Unitas Fratrum) maintains 5 colleges and seminaries and 3 periodicals.

12. THE UNITED BRETHREN

History—This movement had its origin in the revival movement in America in the latter part of the eighteenth century. Because of the dearth of religious instruction among them, the German people of Pennsylvania made application for a minister to the Reformed Synod of Holland. In 1752 Philip William Otterbein was sent. He became minister of the Reformed Church in Lancaster, Pa., where his experiences led him to greater insistence upon evangelistic preaching. His association with Bishop Asbury of the Methodist Church, and Jacob Boehme of the Mennonite Church, led him into itinerant revival work which was carried on through Pennsylvania. In 1774 he became minister of a church in Baltimore, on an independent basis, which had been the largest German Evangelistic Reformed Church in America. Numerous societies were formed as a result of his preaching, which he found necessary to supply with some form of organization and with ministers. These churches gradually separated as more distinctly Evangelistic churches of the Methodist kind among the German-speaking people. In 1789 the first

meeting of these revivalist preachers was held in Baltimore. In 1800 the name United Brethren in Christ was adopted. In 1821 an article was adopted which forbade members to own slaves, and in 1841 an article against members using or dealing in spirituous or intoxicating liquors. Since 1817 the Articles of Faith and the Book of Discipline have been printed in both German and English. The center of the movement has gradually shifted from Pennsylvania to the Miami Valley with headquarters at Dayton, Ohio. From 1869 to 1885 every Conference dealt with fraternal orders, "secret combinations," membership in which was forbidden. In 1891 a division took place. The minority party took the name United Brethren of Christ (Old Constitution) signifying that they are the original body.

Doctrine—In theology the United Brethren are evangelical of the Arminian kind. Two sacraments are used. The mode of each is left to the individual. Liberty is allowed to each in the matter of infant baptism and foot-washing.

Polity—Their form of government is a modified episcopacy. In most respects their usages are those of the Methodist Church with which body they always have been closely associated. They are still represented by delegates in the Œcumenical Conference of the Methodist Church. The bishop is elected for four years and may be reëlected. There are classes, class leaders, stewards and exhorters, local and itinerant preachers, presiding elders of circuits, Quarterly, Annual and General Conferences. In 1889 women were admitted to the ministry. Ministers were placed by the Conference at first for two years, later for three. Since 1893 the pastoral term has been unlimited.

Statistics—They maintain 7 colleges; 1 theological

school; and 4 periodicals. In both branches of the church together there are 3,694 churches; 2,311 ministers; 389,972 members; and 467,831 in Sunday school.

13. THE EVANGELICAL CHURCH

(Formerly the Evangelical Association)

History—The origin of this body belongs to the story of the Post-Reformation movement in Germany and the emigration of the first German settlers to Pennsylvania. By the Treaty of Westphalia Germany recognized only the Catholic, Lutheran and Reformed Churches. The Pietists and the Mennonites were non-conformists and sought the new world for the same reason as the Puritans and the Quakers. They were the "Pilgrims" of the German people. Their *Mayflower* was the ship *Concord* which arrived with the first party of German immigrants on October 6, 1683. They chose the territory which is now Pennsylvania because of the greater toleration there.

The history of the Evangelical Association begins with Jacob Albright, who was born at Pottstown, Pa., in 1759. He was of German parentage and was reared in the Lutheran faith. After his marriage he moved to Lancaster County, Pa., where he established a business and was known as "The Honest Brickmaker." In 1790 he lost several of his children and found comfort among some of the Methodist connection. He received an exhorter's license from the Methodists and began preaching in 1796. The Evangelical Association was a Methodist movement among the German-speaking people and such Albright wished it to remain. The Methodist Church at this time was not disposed to take up missionary work in the German language, believing that English would soon supplant

the German. In 1802 Albright held the first "Big Meeting" and three churches were organized in 1803. A Council was held in the same year and in 1807 the first Conference was held at which Albright was ordained pastor and bishop by two of his associates. They were known as the "Albright People," and as the "German Methodist Church." Albright died in 1808, and the name "Evangelical Association of North America" was adopted. In 1817 the first church was built in New Berlin, Pa. After thirty years without a bishop, John Seybert was elected in 1839. It was largely through his prodigious labors that the church was established. For forty years he traveled among the people, giving an account in his diary of every day for the forty years. In that time he traveled 175,000 miles; preached 9,800 sermons and made 46,000 pastoral visits.

This Church boasts that it never had a slaveholder in its membership. In 1839 an article was added to the discipline which forbade owning slaves. In the same year it was voted that no member should use or sell any kind of spirituous or intoxicating liquor. In 1839 they published the first German religious paper in America. In 1892 a part of the Church seceded, but a reunion was brought about at the Conference at Chicago in 1922. At this time the name "General Conference of the Evangelical Church" was adopted.

Doctrine—In theology they are Arminian, holding to Wesley's interpretation. Their twenty-one Articles of Faith are taken from the twenty-five Articles of Faith of the Methodist Church. The Bible is taken as their rule of faith and practice. Their Church began as an emphasis on sound and true conversion. They made much of sanctification as held by Wesley. They looked

upon the ministry as "divinely called," and considered college and theological training as of little importance. Their church discipline is strict. Their three points of insistence, which they wish to differentiate them, are: sound conversion, spiritual worship and holy living. They are against formalism and ritual.

Polity—Their form of government is that of the Methodist Episcopal Church, which was adopted in 1807. Episcopacy is thought of as an office rather than as an order. Apostolic succession is denied. Their line of succession begins with the ordination of Albright in 1803. The bishop is elected for four years and may be reëlected. There are three Conferences, Quarterly, Annual and General. Authority on all matters legislative and judicial is in the General Conference.

Statistics—They maintain 4 colleges and 6 theological schools. They have 2,916 churches; 1,856 ministers; 259,417 members; and there are 419,463 children in Sunday school.

14. THE DISCIPLES OF CHRIST

History—The sect traces its origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for Christian Union and the Bible alone, without creeds and formulas. In 1807 Rev. Thomas Campbell, a member of the secession branch of the Presbyterian Church in Ireland, came to America and found employment in western Pennsylvania. So widely different were his views from those of the presbytery that he was censured and formally withdrew. In 1809 he was joined by his son, and together they formed an organization called the "Christian Associa-

tion of Washington, Pennsylvania." They issued at this time an address which has become historical, in which the unity of the Church of Christ is emphasized. Attempts at co-operation with Presbyterian Synods and with Baptist Associations did not meet with success, and a distinct denomination, finally calling itself the "Disciples of Christ," was formed. The growth of the new organization was rapid, especially in the Middle West, though there was always a strong objection to anything resembling ecclesiastical organization.

Doctrine—The denomination, having been formed to draw all Christians together irrespective of party names, holds that the Church of Christ is a divine institution and that sects are unscriptural and unapostolic. The Disciples seek to remodel the church upon lines of primitive Christianity, aiming "to restore in faith and spirit and practice the Christianity of Christ and his Apostles as found in the pages of the New Testament." They have no creed and are evangelical in belief. They steadfastly decline to explain such points as the "Trinity," or the "Atonement," holding them to be facts above the reach of the human intellect. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's Day, "not as a sacrament but as a memorial feast," from which no sincere follower of Christ is excluded. Baptism, "as one of the items of the original divine system," is by immersion and is necessary for the remission of sins.

Polity—The Disciples are congregational in government, the independence of each local church being jealously guarded. There are the usual State Conventions, and an "International" Convention meeting annually, the latter possessing no authority over the local churches.

In accordance with the principles emphasized in their history, the Disciples constantly have sought to overcome denominational distinctions and to secure the unity of the church.

Statistics—In 1922, there were 8,714 churches; 5,926 ministers; 1,218,849 members; and 1,024,773 members of Sunday schools. The denomination maintains 25 colleges, universities and schools, and publishes 50 periodicals.

15. THE CHRISTIANS

(Christian Church—General Convention)

Name—The popular name is "The Christian Connection." The name "Christian" is meant to imply that the body returns to the primitive condition of Christianity before it was corrupted by creeds or by any false doctrine.

History—The sect exists only in the United States and Canada and arises from the union of three distinct movements. Following the War of the Revolution, the Rev. James O'Kelley, a Methodist minister in Virginia, opposed very earnestly the development of the authority of the bishops and especially their power of assigning pastors. When his plea for independence was denied, he, with a number of others, withdrew from the Conference in 1792, and organized under the name of "Republican Methodists." In 1794 they resolved to be known as "Christians" only, taking the Bible as their guide and discipline, accepting no test of church fellowship other than Christian character, and making the government of the church congregational. Evangelistic campaigns were carried over much of Virginia and North Carolina.

A similar movement arose among the Baptists of New

England, led by Dr. Abner Jones, who organized a Christian church at Lyndon, Vt. Several Free-Will Baptist Churches joined the movement, which spread over New England, New York and other parts of the east.

A third and like movement sprang up among the Presbyterians in Kentucky, following a great revival in 1804. A number of ministers, falling away from Calvinism and embracing the doctrine of "free grace," formed a group to be known simply as "Christians," with the Bible as their only creed, and Christian character alone as a basis of fellowship. The movement spread throughout the middle west.

These three movements, in the South, in New England and in Kentucky, were, in the beginning, independent and unrelated; in fact, each was ignorant of the existence of the others. Later, as they learned of the other movements, identical in kind and purpose, they drew together and eventually became one body, calling themselves "The Christian Church."

Doctrine—The various elements which this organization has united believe the Bible to be divinely inspired and the supreme authority in matters of religion. Every man must read it for himself; and no creed or council can condemn him for doctrines which he honestly draws from it, nor should any church withdraw its fellowship from him for doctrinal reasons. Some hold an Arian view of Christ—that is, that he is a divine being, preëxisted, and is a mediator between God and man; but that he is not God. His atoning sufferings suffice for all men, who if they repent and have faith may be saved. A liberty like this pertaining to matters theological, is extended to the ordinances of the church. Baptism is now not made a requisite to membership. While immersion is generally

practised, no one mode is required. The churches practice "open communion" and labor to promote the spirit of unity among all Christians.

Polity—The government is congregational. Each local church is independent in its organization, but at an early period conferences were organized which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences were at first advisory only, but have developed into administrative bodies. The American Christian Convention, a delegate body from the State Conferences, meets every four years, and acts as the agent of the churches for the conduct of their general work.

Statistics—In the United States there are 1,208 churches; 899 ministers; 100,430 members; and 94,099 in Sunday school. They maintain 8 colleges and 6 periodicals.

16. THE ADVENTISTS

Name—Adventists are those Christians who believe that the visible, personal second coming or advent of Christ is near at hand, and that at this coming the millennium, or thousand years' reign, will begin. They exist in several organizations, and were often called "Millerites," from their founder, William Miller.

History—That Christ would soon come back was the belief of the first Christians, as shown by many passages in the Epistles. Though opposed by Jerome and Augustine, the belief reappeared at times throughout Christian history, being especially strong at the Reformation. The present organizations owe their beginning to William Miller, a native of Massachusetts and a Baptist, who

began to preach his new views in the State of New York, in 1831. Miller became convinced that the coming of Christ in person, power, and glory was at hand, and he confidently expected it to occur sometime between March 1843 and March 1844. Followers multiplied, camp-meetings and tent-meetings were held where churches or halls could not be had, and great excitement arose, which reached a climax when Miller set the date of the advent. The failure of all prophecies was a blow to the cause, which had never been organized; and at Miller's death, in 1849, the number of believers decreased.

At first the Adventist movement was wholly within the existing churches, but in 1845 an organization of the adherents of these doctrines was formed in Albany. The organization thus formed continued for ten years, and at first included all the Adventists. Differences, however, arose and they divided into several bodies:—The Advent Christians; Seventh-Day Adventists; and several smaller sects.

All Adventists are Evangelical in main points of doctrine, and congregational in church government. They all believe in the visible and speedy personal coming of Christ, though at an uncertain time; in the resurrection of the righteous dead then; in their reign with Christ during the millennium, while the earth is being set in order and the wicked subdued; and in the Judgment to follow. All baptize by immersion.

The "Advent Christians" broke from the main body, in 1854, on the question of date. They deny that the immortality of the soul is natural, and affirm that it is the gift of Christ, and only to believers; that, therefore, the wicked will be destroyed, and will not suffer eternally.

The Seventh-Day Adventists have their headquarters at

Battle Creek, Michigan. They originated in the "visions" of "Sister White," of Palmyra, Maine, which are regarded as spiritual manifestations. They believe that Christ is at work cleansing the heavenly sanctuary "from the presence of our sins, imparted to it through the blood of Christ there ministered in our behalf." When this is finished he will come back, but the time is uncertain. The law of Moses is still valid, including the Sabbath on the seventh day. They practise the washing of feet and the kiss of peace at the Lord's Supper. They are zealous opponents of intoxicating liquor and tobacco.

There are also smaller sects, as "Life and Advent Union," which rejects the eternal torture of the wicked; the "Church of God," in Missouri, founded on a very insignificant divergence from the doctrine of the Seventh-Day Adventists.

These bodies are careless of educational matters, having scarcely any institutions of learning. There is little church property, but much publishing of books, tracts, and periodicals. The ministers usually labor during the week, and so support themselves.

There is also an association called "The Baptist Conference for Bible Study," organized in Chicago in the spring of 1890, which consists of Baptists who look for a second coming of Christ. They set no date, and do not regard it as necessarily near, but make it a sort of third dispensation. What the Old Testament dispensation was to the New Testament, the present stage of revelation is to that of the Advent. Without this the sin and infidelity of the world can never be overcome. At his coming Christ will "set up his kingdom in person, and sway his sceptre over the empires of the world for one thousand years, subduing evil, and crushing out wicked-

ness." Then will come the Judgment. There are also many Presbyterians who hold the same views. In neither case is there any intention or desire to form a separate body, and they must be carefully distinguished from the sectarian Adventists. The "Irvingites" or "Catholic Apostolic Church" in England also look for the coming of Christ to precede the millennium.

Statistics—There are 5 bodies in the United States: Advent Christian Church, Seventh-Day Adventist, Church of God (Adventist), Life and Advent Union, and Churches of God in Jesus Christ. They have 2,752 churches; 1,892 ministers; 133,660 members; and 123,339 in Sunday school. They maintain 6 colleges; 3 theological seminaries; 3 schools; and 13 periodicals.

17. THE REFORMED EPISCOPALIANS

History—The Reformed Episcopal Church, as its name indicates, is a secession from the Protestant Episcopal Church of the United States of America. In October, 1873, the General Conference of the Evangelical Alliance, a federated body of the Protestant churches now merged into the Federal Council of the Churches of Christ, met in New York. In the general communion service which was held in the Fifth Avenue Presbyterian Church, Bishop Cummins of Kentucky, and the Dean of Canterbury, England, participated. This was at the time of intense discussion in the Protestant Episcopal Church concerning ritual, and the Dean of Canterbury and Bishop Cummins were subjected to some very severe and unfriendly criticism for participating in the union communion service. Bishop Cummins had for some time felt disturbed at the ritualistic tendencies of his church, and so keenly did he

feel these criticisms, as new evidence of these tendencies, that in November of that year, he withdrew. A number of others shared his opinion and on a call issued by him, seven clergymen and twenty laymen met in New York City on December 2, 1873, and organized the Reformed Episcopal Church, with Bishop Cummins as presiding officer.

The name Reformed Episcopal Church was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Church of England at the time of the Reformation and also of the Protestant Episcopal Church when fully organized after the American Revolution.

Doctrine—The standard of belief is the "Thirty-Five Articles," a revision of the English Thirty-Nine, in which the Apostles' (except "He descended into hell") and Nicene Creeds are accepted. The Liturgy was also revised, in general agreement with the first revision of the American Church in 1786, omitting from the baptismal service the thanksgiving for the "regeneration" of the child, and changing throughout the words "priest" and "altar" to "minister" and "Lord's table." The general position of the new body may best be seen in the

Declaration of Principles

"I. The Reformed Episcopal Church, holding 'the faith once delivered to the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole Rule of Faith and Practice; in the Creed 'commonly called the Apostles' Creed;' in the divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as

they are set forth in the Thirty-Nine Articles of Religion.

"II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

"III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom, etc.

"IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:—

"*First,* That the Church of Christ exists only in one order or form of ecclesiastical polity.

"*Second,* That Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood.'

"*Third,* That the Lord's Table is an altar, on which the oblation of the Body and Blood of Christ is offered anew to the Father.

"*Fourth,* That the Presence of Christ in the Lord's Supper is a presence in the Elements of Bread and Wine.

"*Fifth,* That Regeneration is inseparably connected with Baptism."

The Reformed Episcopalians are those of the Protestant or Pauline wing who no longer subscribe to the Churchly or Petrine tendencies of the Episcopal Church. In their emphasis upon the Bible as the rule of faith and upon justification by faith as their leading doctrine, in their assertion that the Liturgy is not obligatory, but expedient and voluntary, and that the Episcopal form of government is not essential, that the minister and people are equal, and in their protest against belief in the supernatural effect of the communion and of baptism, they are thorough-going Evangelical Protestants.

Organization—The Reformed Episcopal Church retains the threefold order of bishops, priests, and deacons, though holding them as not essential, and recognizing the

validity of the ministry of other churches. It claims for its bishops an apostolic succession through Bishop Cummins, maintaining that these alone have the right to confirm and ordain. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over jurisdictions corresponding to dioceses of the Protestant Episcopal Church.

Statistics—There were in 1922, 79 churches and missions, with 2 bishops, 75 ministers, 13,022 communicants, and 9,005 members of the Sunday schools. They maintain 1 theological seminary and 1 periodical.

18. THE SALVATION ARMY

History—William Booth, a young minister of the English body known as the "New Connexion Methodists," became deeply impressed with the fact that an important proportion of the crowds which filled the towns and cities of England are outside the influence of the churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased the meetings were held in a tent, and afterwards in a theatre. The movement became known as the East End Mission, and later as the Christian Mission. For thirteen years little attention was drawn to it, but a far-reaching revival took place, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, his visit was announced as from the "General." The secretary in preparing the annual report wrote, "The

Christian Mission Is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Catherine Booth, was always most intimately associated, looked upon the army as primarily a supplement and aid to the churches, but, as it enlarged it developed into a distinctive movement with a constituency and organization of its own.

From the beginning efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "Submerged Tenth," under three divisions: city colonies, land colonies, and oversea colonies. In the carrying out of its scheme, however, the army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement originated in England it extended rapidly into other countries, not so much through the plans of its founders as through circumstances. English converts, finding homes in the United States, Canada, Australia, and other distant lands, began work according to the methods of the army and followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first

country thus entered was France, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement spread rapidly all over the country, until it has become one of the most prominent forces in organized Christian work.

The Army not only holds revival and evangelistic services but maintains hotels for men and women, industrial homes, rescue homes and nurseries. It provides food and lodging for the hungry and homeless and offers temporary relief of all sorts.

Doctrine—The Salvation Army has a creed, but gives little attention to the discussion of doctrinal differences. The special features emphasized are: belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper the army is neutral. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. The pledges are known as the "Articles of War," and must be signed by every soldier.

Polity—The government of the Salvation Army is military in character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely: that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. The commanding officer is assisted by local officers who act in

the capacity of an advisory board; in addition to these he is aided, when necessary, by officers of various grades and ranks. These officers are commissioned after successfully passing through the training given in schools or giving evidence of ability sufficient to qualify them for work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially, as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are not paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, the desire being that, as far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and, if regarded as dangerous, are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a Commissioner, who is assisted by responsible officers for provinces and divisions. The local corps is usually commanded by a captain and a lieutenant, assisted by local officers, as a sergeant-major, treasurer, and secretary.

Statistics—In the world there are 11,173 corps and outposts of the Army, occupying 70 countries and colonies, where the gospel is preached in 42 languages. The Army the world over issues 82 periodicals.

In the United States there are 1,036 corps; 3,649 officers and cadets; 52,291 members; and 16,275 junior members. The Army maintains 3 training colleges; 9 periodicals; 52 hotels for men; 7 boarding houses for women; 82 industrial homes; 3 children's homes; 19 slum posts and nurseries; and 26 rescue and maternity homes.

Section 3 *Other Christian Bodies Claiming Supplementary Revelations*

1. THE CHURCH OF THE NEW JERUSALEM (Swedenborgians)

Name—The members of this body are commonly called Swedenborgians; but they do not use the name themselves. Their official title is "The Church of the New Jerusalem."

History—Emanuel Swedenborg, whose theological writings are regarded by this religious body as containing a true and divinely revealed exposition of Christian doctrine, was born at Stockholm, Sweden, in 1688. His father, Jesper Swedberg, was a professor of theology and a bishop in the Lutheran Church, a man of great piety and learning, and a zealous reformer. His son Emanuel was finely educated, and became famous for mechanical and mathematical inventions. He was led by his researches into higher regions of thought, and especially to inquire into the relations of matter and spirit. About the year 1745 he claimed that his spiritual sight was opened. Of this call Swedenborg himself wrote: "I have been called to a holy office by the Lord Himself, who most graciously manifested Himself in person to me His servant in the year 1745, when He opened my sight to the view of the

spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day (1769). From that time I began to print and publish various *arcana* that have been seen by me or revealed to me—as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many most important matters conducive to salvation and true wisdom."

He gave himself up entirely to these matters, abandoning his former studies. To his seventy-seven treatises on scientific subjects were now added more than that number upon Biblical and theological subjects, the chief of them being his "Arcana Cœlestia," in eight large volumes. Throughout his long period of spiritual activity, he retained and honorably filled a seat in the Swedish senate, and presented several memorials of importance to his country. He died in 1772. He was a man of iron constitution, of prodigious intellectual activity and power, of simple life, universally respected and loved even by those who ridiculed his claims and his doctrines.

His views were taken up after his death by scholars in Sweden, England, Germany, and the United States. The first public meeting was held in London in 1783; and the first society was organized there in 1787. The first general conference was held there in 1789, and the first convention in this country, at Philadelphia, in 1817.

Doctrine—The doctrines of the New Church claim to be a revelation of spiritual truth, intended to enable us rightly to understand the sacred Scripture, to unfold its higher wisdom, whereby a purer and more exalted state of life may be attained. For this purpose a human instrument was needed, and such an instrument was provided in the person of Emanuel Swedenborg. By those who are

convinced of the truths of his religious system, his mind is believed to have been illumined to an extraordinary degree. His spiritual senses were opened, enabling him to see and to converse with beings in the other world and to describe the nature of its life, and also to discern the internal, or, as it is called, spiritual meaning of the Scripture.

The New Church believes and teaches that God is love itself and wisdom itself; that he is one both in essence and in person; and that the Lord Jesus Christ in his now glorified and Divine Humanity is the perfect embodiment of that God. The Trinity is not a trinity of persons, but of divine *essentials,* consisting of love, wisdom, and their proceeding operation, and called in the Gospels Father, Son, and Holy Spirit. It is like the soul, body, and their resultant energy. The Father is in the Son, as man's soul is within his body; the Holy Spirit proceeds from the Father by the Son, as man's power proceeds into act from his soul by means of his body.

While the Lord was on earth, he had both a human and a divine nature, just as every man has an external and an internal, or what is somtimes called a lower and a higher nature. As to the external nature, he was frail, finite, liable to temptation, as any other man; but as to his internal or essential being he was infinite, perfect, divine. By his own divine power, he gradually overcame the evil appertaining to the Humanity or nature assumed by birth, conquered all the powers of hell, put off all that was frail and finite, and brought down into every region of that nature the very divine love and wisdom, and so made it one with the essential and indwelling divinity. This is what is understood by the Lord's "glorification" mentioned in the Gospels.

According to the New Church, the Sacred Scripture is inspired. When understood in its true sense, it is seen to treat of things spiritual and eternal. It *appears* to treat of things natural and temporal. But these are believed to be capable of spiritual interpretation. They all have a deeper, or, more properly, a spiritual meaning.

But Swedenborg, in revealing the law of a divine composition, has disclosed at the same time a means by which the spiritual sense may be unfolded; namely, the law of analogy, or, more properly, of correspondences. According to this law, which was known to the ancients, all natural things are seen to bear a relation to spiritual things. A knowledge of this law opens the book of Nature, making every living object a voice to tell us of the spiritual forces from which it springs. It is also found to be the key to the Bible, enabling us to see, within a temporary and local clothing, principles of universal and eternal application.

The New Church believes that man is born with hereditary tendencies to evil. But he is not a sinner because he inherits these proclivities, but only when he yields to them in actual evil.

The New Church teaches that *man* does not die. The material body alone dies. The spirit, which is the real man, continues to live, but in the spiritual world where all things are homogeneous to itself. The spirit is in the human form, having senses far more acute than those of the body; and these senses are opened as soon as the body dies, so that the spirit sees and hears other spirits as men see and hear one another. During our life on earth the spiritual body is within the natural. But

after the death of the latter, the spiritual body still lives on in its own world, and never resumes its material vestment.

The "Judgment" consists in the revelation of man's real inward character or purpose. By the law of affinity which governs all associations in the other world, spirits go with those whose characters are most congenial to their own. Thus each one goes "to his own place" in perfect freedom.

The happiness of heaven does not consist in idleness or cessation from active employment, nor in continual psalm-singing and oral prayer, nor in feasting sumptuously with the patriarchs, but in the diligent and wise performance of good uses from love to the Lord and the neighbor; in the freest expansion and highest exercise of all one's best faculties, not for the sake of self, but primarily for the good of others.

The New Church believes that the Lord's second coming has actually commenced; that it is a coming, not in person, but in a new power of the Spirit of Truth, which will lead all who from the heart believe in God and his Word into the way of truth, and into a new power of Christian goodness and love.

Government—The polity of this religious body is both simple and liberal. Strict uniformity as to liturgical usages or rules of church government is not insisted upon. Each society is free to arrange for its own services and to act under its own rules, which, however, are quite similar. Societies, geographically near to each other, group themselves into an "Association," which then appoints one of its ministers as a "General Pastor," whose duty is to exercise general oversight of the spiritual interests of

his Association. These Associations are joined together in a general body, known as the "General Convention of the New Jerusalem in the United States of America." This general body meets annually. To this body the several Associations make a report of their work.

Ministers are introduced into their office by the usual rite of ordination, performed by one of the "General Pastors" above mentioned. The church recognizes and carefully observes two sacraments, Baptism and the Holy Supper.

Statistics—The 2 bodies in the United States, General Convention of the New Jerusalem, U. S. A., and General Church of the New Jerusalem, have 107 churches; 111 ministers; 7,066 members; and 2,036 in Sunday school. They maintain 3 academies, 1 theological school, and 6 periodicals. In England there are 71 societies; 43 ministers; and 6,394 members.

2. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

(Mormons)

History—The Church of Jesus Christ of Latter-Day Saints, or the "Mormon" Church, so called, was organized April 6, 1830, by Joseph Smith, a native of Sharon, Vermont. At the age of about fourteen years, in the spring of 1820, the young boy Joseph was exercised over religion. Wishing to know which of the religious sects is right, he read, "If any of you lack wisdom, let him ask of God." (James 1:5.) In answer to his prayer the Father and the Son appeared before him and told him that no one of the religions then extant was correct and for him to join none of them. His insistence that he had received this visit drew persecution upon him for

the next three years. At the close of this period, on the night of September 21, 1823, Moroni, a resurrected being, the son of Mormon and the last representative of the ancient Nephite race on the American continent, who had been given charge of the records of his father concerning his people, appeared before Joseph. Moroni stated that he was sent of God, that there was a book deposited, written upon gold plates, giving an account of the former inhabitants of the American continent and the source whence they sprang.

During the interview with Moroni, Joseph was shown in vision, where these plates, from which the Book of Mormon was later translated, were hidden. He says: "I could see the place where the plates were deposited so clearly and distinctly that I knew the place again when I visited it." Moroni appeared to the Prophet that night three times, repeating the instructions which he gave.

On the following day Joseph went to the place and found the box in which the plates and other things lay. He made an attempt to take them out, but was forbidden by the messenger to do so until four years from that time. The plates were delivered into the care of the youth, September 22, 1827. The translation then began. The plates were inscribed with characters, which were said to be reformed Egyptian, which Joseph was unable to read. In the box with the plates, so he declared, was an instrument called the Urim and Thummim, through which, and by the power and influence of God, he was enabled to read the letters and to translate them into English. The Book of Mormon was finally published in March, 1830. Since then it has been translated into fifteen languages, and over a million copies circulated. It was charged, at first, that the Book of Mormon was a plagiarism on a novel written

by a clergyman named Solomon Spaulding several years before, but the Spaulding manuscript has been discovered and is now in Oberlin College, Oberlin, Ohio. It has been compared with that of the Book of Mormon and found to be different.

Joseph Smith immediately began to obtain converts. On the sixth day of April, 1830, following the publication of the Book of Mormon, he organized, with six members, the Church of Jesus Christ of Latter-Day Saints, at Fayette, Seneca county, New York. In 1831 several hundred members were baptized, and the Church moved to Kirtland, Ohio. Here it increased in both wealth and numbers through the efforts of missionaries who had been sent out by the Prophet. In 1831 they began to locate in Jackson county, Missouri, then upon the borders of civilization in the United States; but, meeting with opposition in 1833, they were driven out. Taking refuge in Clay county, and the surrounding regions, they again became prosperous, numbering upwards of 12,000. In the winter of 1838–9, fearing their political influence, and their faith, they were driven out of the state by an order issued against them by Governor Boggs, of Missouri. They fled to Illinois and settled in Commerce, Hancock county. Here they built a settlement which they called Nauvoo and flourished for a number of years.

During the spring and summer of 1844 there were threatenings from the mob without and from apostates within, who were forming all kinds of plots for the destruction of the Prophet and the people of the city. Finally Joseph the Prophet and his brother Hyrum were arrested and taken to Carthage jail, and on June 27, 1844, a mob attacked the jail, overpowered the guard, killed Joseph and Hyrum and wounded John Taylor of

the Prophet's party. The people were compelled once more to leave their homes. Hundreds of farms, 200 houses and much personal property were sold for little or nothing or given away or abandoned.

Brigham Young, who was later chosen to succeed Joseph Smith, started westward early in November, 1846, and during the following winter many of the Latter-Day Saints inhabited temporary settlements stretching across the plains of Iowa. In the spring of 1847, a company of one hundred and forty-three pioneers started for the Rocky Mountains to seek a place for new homes. The deserts, plains and mountains were crossed for one thousand miles, a journey occupying three months and seventeen days' time. After many thrilling experiences, the pioneers arrived in the Salt Lake valley, July 24, 1847. President Young returned to Council Bluffs, where temporary headquarters had been set up, to aid in bringing the main body of the Saints to the West. After irrigation was introduced the soil in the valley proved to be productive and Salt Lake City and the districts round about were built up by the people who came from Nauvoo and the east. Seventeen hundred souls dwelt in the city through the winter of 1847 and '48, and by September, 1848, the population had swelled to 5,000 souls. The Saints soon built other towns, subdued the desert, made a garden of the wilderness and have now expanded and planted their settlements in many surrounding states.

President Brigham Young died in 1877, and John Taylor was chosen president of the Church in 1889. John Taylor had been with Joseph Smith in Nauvoo and was wounded when the Prophet was killed. He died in 1887, and later was succeeded by Wilford Woodruff, then over eighty years of age. In 1890 President Woodruff issued a

manifesto forbidding polygamy, which had heretofore been permitted and practiced. In 1896 Utah became a state. In 1898 President Woodruff died and was succeeded in the Presidency of the Church successively by Lorenzo Snow and Joseph Fielding Smith, a nephew of Joseph the founder. He died November 19, 1918, after over seventeen years of faithful service to his people and the Church. President Heber J. Grant, the present incumbent of the office, is the first native son of Utah to occupy the position.* He was chosen to the Presidency on the 23d of November, 1918. During the years both before and since the death of Brigham Young the Church has continued to grow in every way, both spiritually and temporally. Tabernacles and Church buildings have been erected in many of the stakes throughout the Church, and there have been built four temples in Utah, one in Hawaii and one in Alberta, Canada.

Doctrine—The Latter-day Saints believe in God the eternal Father and in His Son Jesus Christ and in the Holy Ghost; and that through the atonement of Christ, mankind may be saved by faith, through repentance, baptism, and the laying on of hands, for the gift of the Holy Ghost, by properly constituted authority. They believe in an organization comprising apostles, prophets, pastors, teachers and evangelists; in the gifts of tongues, prophecy, visions, the power of healing by faith, and in the Bible as the word of God and in the Book of Mormon and its Doctrine and Covenants as the further word of God. They believe in the literal gathering of Israel, in the restoration of the Ten Tribes of Israel, that Zion will be built on the American continent, and that finally, Christ will come to reign upon the earth.

* At the time of this writing Dec. 1925.

They believe that Jesus is the Only Begotten Son of God in the flesh. They believe in pre-existence of the spirit and in eternal life hereafter. They believe in marriage for eternity, and to this end, and for other sacred purposes, temples are built for the ceremony that will unite the husband and wife for eternity. They believe in direct and continued revelation from God, through the chosen prophet, and are directed by it and by the living oracles, as well as by the divine Scriptures. They believe in a literal resurrection and that the essential parts of the body and the spirit are reunited in the resurrection. They believe in baptism for the dead in the temples, so that those who have died without knowledge of the gospel may hear the gospel in the spirit world and be vicariously provided for in this world. In this way all the children of God may be saved through obedience to the ordinances and the laws of the gospel, either in this world, or in the world to come.

The fundamental difference between the Latter-Day Saints and other churches is their belief that the Church of Jesus Christ of Latter-Day Saints is authorized of God to carry on his work on the earth by direct communication from heaven to the Prophet Joseph Smith, and from him to his successors. While they believe in continuous divine revelation, they hold that only authoritative communications from the Lord for the Church come through the prophet president, but the inspiration of the Lord bears witness and testimony to the faithful members of the truth and the teachings of the prophet. Authority in doctrinal matters is vested in the president who is designated and sustained by the people as prophet, seer and revelator. He has two counselors chosen by the body of the Church with a quorum of Twelve Apostles, patriarchs,

seventies, high priests, elders, bishops, priests, teachers and deacons, the whole forming the governing Priesthood of the Church.

Organization—The Church has ninety stakes, or divisions, and these may be increased to as many as it is convenient to organize. These stakes are presided over by three chosen high priests and a high council of twelve. Under them there are wards differing in number in each stake. Each ward has a bishop, and two counselors and an organization of the priesthood to carry on the work in the ward. The whole is under the jurisdiction of the First Presidency of three, and the Council of Twelve. At present there are nine hundred and forty wards in the Church with a membership of probably 500,000, including the missions, of which there are twenty-three. Besides the priesthood organizations, there are six auxiliary organizations, including the Relief Society of about 45,000 membership, which is a charitable organization of the women organized in all the stakes and wards; the Sabbath schools, numbering 250,000; the Young Men's and Young Women's Mutual Improvement Associations, numbering 100,000, whose business is the education of the young people and the supervising of their recreational affairs; the Primary Association, numbering 70,000, all organized after the pattern of the Priesthood; the Religion Class, 50,000, under the direction of the General Church Board of Education. These auxiliary organizations are supervised by General Boards, which, under the direction of the general authorities of the Church, have jurisdiction over all local organizations. Each of the ninety stakes, or ecclesiastical divisions, has a general or central organization, and each known as the Stake Board; and each ward is officered by

a president and counselors and other officers necessary to carry on the work.

3. CHURCH OF CHRIST, SCIENTIST

(Christian Science)

History—In 1866, Mary Baker Eddy, a native of New Hampshire residing in Massachusetts, then a woman of forty-five who had been profoundly religious since childhood, felt that she had discovered the spiritual law by which the followers of Christ Jesus could do what he said they should. From that time, she consecrated her life, with increased devotion, to learning, practicing, and teaching what she named Christian Science. This she regarded as including the absolute truth of spiritual being and the method or practice by which it may be realized in human experience. At first she did not expect to found a distinct church or denomination; she hoped that her discovery would be quickly accepted by all Christians. Within a decade, however, it became evident that a distinct body was needed to protect Christian Science and to make it correctly known to all people. Accordingly, at Boston, in 1879, Mrs. Eddy founded the Christian Science denomination as the Church of Christ, Scientist.

Doctrine—The following is Mrs. Eddy's statement of "the important points, or religious tenets, of Christian Science":

"1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

"2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy

Ghost or divine Comforter; and man in God's image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

"5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

"6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Polity and Government—The affairs of The Mother Church are administered by its Christian Science Board of Directors in accordance with By-Laws in the Church Manual written by Mrs. Eddy. Besides containing the organization and outlining the activities of The Mother Church, this Manual to a limited extent provides rules for the government of branch churches and for the guidance of individual Christian Scientists. Instead of services including sermons by preachers, the services in Christian Science Churches are conducted by Readers who read "lesson-sermons" consisting of selections from the Bible and from Mrs. Eddy's principal work, "Science and Health with Key to the Scriptures." Prominent among the activities of the Christian Science denomination are

its Board of Lectureship, for the delivery of public lectures on Christian Science, its Board of Education, for certifying authorized teachers of Christian Science, and its Christian Science Publishing Society, which issues the denominational organs together with an international daily newspaper, *The Christian Science Monitor.* Mrs. Eddy's works on Christian Science are issued by the Trustees under her will, the proceeds being used for the advancement of Christian Science.

Statistics—As now established, this denomination consists of The Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Massachusetts, and branch churches wherever there are local congregations of Christian Scientists. In 1923 there were 2,100 branch or local Churches of Christ, Scientist, of which over 1,800 are in the United States.

Section 4 *The Liberal Protestant Bodies*

1. THE UNITARIANS

Name—The word Unitarian is now commonly used to designate those who believe in the unity of the personality of God, as distinct from the Trinitarians, who believe in three divine Persons. The origin of the name is disputed, but it seems to have appeared first in Hungary, in the (new) Latin form of *Unitarius,* about 1570.

History—Unitarianism, considered as the doctrine of the unity of the Godhead, is older than Christianity. The Jews were in this sense Unitarians, when they had emerged from polytheism. Jesus and his Apostles were therefore brought up in this faith, and there is nothing to prove that they ever departed from it. The develop-

ment of the doctrine of the Trinity had to fight its way to success; and when the Arians were officially denounced at the Council of Nicæa in 325, they were almost, if not quite, as numerous as their victorious opponents.

Unitarianism, however, reappeared with the Reformation. Its martyrs began with Adam Duff, who was executed in Dublin in 1326, and the last man burned for heresy in England was Edward Wightman, a Unitarian, in 1612. The most celebrated of the Unitarian martyrs was Michael Servetus (Miguel Serveto), a Spaniard, who was burned at Geneva in 1553 at the instigation of John Calvin. Of greater influence upon Unitarian doctrine and history were Lælio and Fausto Sozzino, better known under their Latin names, Lælius and Faustus Socinus, uncle and nephew. The former had the finer mind; the latter was the more active teacher, and from him came the name *Socinianism,* under which the Unitarianism of the Reformation days was generally known. Socinianism became the belief of a wealthy, cultivated, and powerful body in Poland, of which the king was a member. But under the Catholic reaction all kinds of Protestantism were swept out of Poland, and Socinianism never has regained a footing there. It had been brought to Transylvania also by Lælius Socinus; and there, though much reduced at one time by Catholic oppression, it still survives.

The most prosperous bodies of Unitarians to-day are in England and the United States. Socinianism was introduced into England by Bernardino Occhino, Faustus Socinus, and others of their generation. The first church was established about 1645 by John Bidle, who is called the "Father of English Unitarianism." He died in prison, whither he had been sent on account of his belief; but other churches sprang up, and their doctrine

spread quietly but widely in the Church of England. Milton, Newton, Locke, and other famous men were Unitarians of various shades. More Unitarians came from the Presbyterians than from any other body, nearly half of the churches of this faith now existing in England having been once Presbyterian, many of them still retaining that name.

The founder of the present organized body of English Unitarians was the Rev. Theophilus Lindsey, who left the Church of England and gathered a Unitarian congregation in Essex Street, London, in 1774, which included many noted people. He was followed the next year by Dr. Joseph Priestley, famous as a man of science, and especially as the discoverer of oxygen. The law at that time held the denial of the Trinity to be blasphemy, and it was not until 1813 that Unitarians were placed on a level with other Dissenters. The denomination has continued to flourish, and now holds a respected place among Protestant bodies. There are also some strong churches in the north of Ireland and in Wales, and a few in Scotland.

In the United States Unitarianism began in New England and is still strongest there. Its *formation* was quiet, gradual, and long. It extends from early New England history down to the year 1825, when the Unitarian churches first assumed a separate existence. The first minister *known* to have been Unitarian was Ebenezer Gay of Hingham (1695–1787). The first minister whose doubt of the Trinity was *published* was Jonathan Mayhew of Boston, who, in 1755, added a note to that effect to one of his printed sermons. The first *church* to become openly Unitarian was King's Chapel (Episcopal). The congregation, finding in 1787 that their new minister, James

Freeman, was Unitarian, ordered all phrases inconsistent with that belief to be expunged from the Prayer Book.

The new doctrines spread fast, but were not openly preached. The reasons for this silence were that the liberals were not yet clear in their own minds, disapproved of controversy, shrank from precipitating a break in the old Congregational body, and were not willing to have the name "Unitarian," which was borne in England by men with whose doctrines they did not always agree, thrust unjustly upon them. They therefore emphasized the value of the Christian character, and simply omitted the disputed doctrines from their preaching. The appointment of Henry Ware to be Hollis Professor of Divinity in Harvard College roused great excitement, as it showed that the College itself had now come under the control of the liberals. At length it became evident to the leaders of the Unitarian party that the evils of controversy would be less than those of silence; and in 1819, at the ordination of Jared Sparks in Baltimore, William Ellery Channing, minister of the Federal Street Church in Boston, preached a sermon defining and defending the Unitarian faith.

This began the period of *separation.* Its leader was Dr. Channing, though he was disinclined to close denominational organization. The Baltimore sermon was followed by declarations of belief all over New England; and soon it was found that about one hundred and twenty-five churches, most of them among the oldest and strongest of the Congregational body, were Unitarian. So began the Unitarian body. In social, political, educational, and literary circles it had an influence out of proportion to its numbers; and to a remarkable extent the poets, historians, statesmen, and jurists of that day in this country were

Unitarians. The clergy were scholarly; the laity cultivated, honorable, and philanthropic. Partly by temperament, partly by reaction, they shunned controversy, looked askance at anything like sectarianism, and disliked proselyting. The American Unitarian Association was formed in 1825.

Transcendentalism, or the idea that the soul has private and direct insight into truth, and may set aside all authority, obliged the Unitarians to realize their *vocation,* or reason for separate existence. Hitherto Unitarianism had been based upon Bible texts. Henceforth it was to be the champion of the human reason and conscience, which the best in the Bible nourishes but must not contradict. The leaders of this period were Ralph Waldo Emerson, in his famous "Divinity School Address," in 1838; and Theodore Parker, of West Roxbury, with his sermon on "The Transient and Permanent in Christianity," in 1841.

The successful undertakings of individual Unitarians and churches in behalf of the Northern Cause, during the War between the States, led many to believe in the value of organized effort in behalf of liberal religion. In 1865 the National Conference of Unitarian and other Christian Churches was formed, under the leadership of Dr. Henry W. Bellows. Denominational consciousness was further stimulated by the formation of local conferences. At the National Conference of 1894 the following preamble of the constitution was adopted: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially

invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

With the subsidence of theological discussion the denomination entered in 1900 upon a period of marked growth. Contributions rapidly flowed in, making it possible for the denomination to organize and to equip itself for aggressive and constructive missionary work. New churches were planted in strategic parts of the country, and enthusiasm and effort found outlet through working committees and departments. As originally organized in 1825, the American Unitarian Association was an association of individuals. The desire that the Association should represent the churches was realized in 1884, when it was enacted that any church making a contribution for two successive years became a member with right to be represented at the Annual Meeting by minister and two lay delegates. In 1890 the Women's Alliance of Unitarian and Other Liberal Christian Women was formed, gathering into a new, single organization the hitherto existing women's societies. At present the Alliance numbers 385 branches with 24,572 members. In 1896 the young people of the denomination were gathered together into a national organization known as the Young People's Religious Union. This movement has resulted in arousing the loyalty and enthusiasm of the young people and has quickened their religious interest. At the present time 175 vigorous societies are joined together into local federations and a national organization. In 1919 the Unitarian Laymen's League was organized, its purpose being to recruit the loyalty and interest of the men of the denomination in support of the churches. At present the League has 12,278 members and 289 Chap-

ters in 36 of the United States and in Canada. The work of the Sunday School was organized as early as 1827, and for many years the Unitarian Sunday School Society (founded 1854) existed as a separate organization. In 1912 the work of the Society was taken over by the Department of Religious Education of the American Unitarian Association. In addition to these societies the denomination supports The Unitarian Temperance Society; The Unitarian Fellowship for Social Justice; The Unitarian Historical Society; to which list must be added a number of organizations engaged in social and philanthropic work. The Unitarian Pension Society aims to provide service pensions for all ministers in their old age. Upon the suggestion and because of the support of the American Unitarian Association, the International Congress of Free Christians and Other Religious Liberals was organized in Boston in 1900. In 1924 the General Conference was merged with and into the American Unitarian Association.

In Great Britain the Unitarian congregations united to form a society known as the British and Foreign Unitarian Association in 1825. The Association aims at establishing and maintaining churches, supporting ministers, and publishing tracts and books. In connection with this is a National Conference of Unitarian, Free Christian, Presbyterian and other liberal congregations which meets every three years; a Sunday School Association; the British League of Unitarian and other Liberal Christian Women; a Postal Mission and a Temperance Society.

Doctrine—Unitarians, being congregational in church government, have no common authoritative creed. The American Unitarian Association declares that its object "shall be to diffuse the knowledge and promote the interests of pure Christianity." Many churches have "cove-

nants," or statements of faith and purpose, generally very simple, which are used not as tests of doctrinal accuracy but as statements of purpose.

Unitarianism is a habit of mind and a way of life rather than a fixed and definite set of opinions. It may be defined as the tendency to see God in the natural order of the world, material and spiritual, as distinguished from the tendency to see Him only in isolated and exceptional phenomena, persons, and experiences. Unitarianism is founded upon law, Orthodoxy upon miracles. Unitarianism believes in the rule, Orthodoxy in the exceptions. Unitarianism sees the beauty and power of what Orthodoxy calls exceptions, but considers them as still under law, parts of the natural and divine order of the world, and as illustrations of what is true or may become true of all. This distinction will become clearer as it is applied to the separate doctrines.

Fundamental to Unitarianism, and following from this tendency, is its trust in the dignity of human nature. It believes that it is neither hopelessly blinded nor helplessly corrupt, but that in spite of much weakness and selfishness it loves at heart both truth and goodness.

Out of this come the two most distinctive principles of Unitarianism—reliance upon human faculties for the discovery of truth, and appreciation of the common virtues and graces of human life—or as they are usually called, reason in religion and character before creed.

By reason in religion is meant that the truth necessary for the right conduct of human life is revealed to and received by the faculties which are common to all men, though they may exist in very different strength, and be capable of very different degrees of apprehension in different minds. Orthodoxy denies this broad idea, and

confines inspiration to certain individuals and to exceptional faculties in them, isolating these faculties from those common to human nature by a difference not in degree but in kind. To these psalmists, prophets, evangelists, apostles, or other sacred persons is given the power to perform miracles; that is, to do in the physical world what no man could do without divine aid. Revelation is thus made a rare act of God, and involves a change both in Nature and human nature. Orthodox Protestantism thus confines revelation to Bible times and personages, though it asserts the continued action of the Holy Spirit in opening the deeper meaning of the Bible to the eyes of faith. The Roman Catholic, while believing the Bible to be a special divine revelation, maintains that revelation continues, but only through the equally divine Church. The Unitarian tends to unite these two views, rejecting their negations. The revelations made through the Bible and through the Church both contain divine truth, but God is not shut within either Bible or Church. He strives everywhere and always to make Himself and His truth known to men; and the science, philosophy, history, poetry, and all other forms of the mental activity of to-day may be the instruments of His revelation. Infallibility is impossible in human life, but revelation, the unveiling of truth, is a constant process. Unitarianism, therefore, looks to the natural operation of the human mind for truth, and holds itself in sympathy with all sincere thought, and in readiness for new revelations. Nor does it believe that God must break the laws of Nature to make Himself known. On the contrary, it is in those laws that He is best seen. The real miracle is the order and harmony of the whole, not the disturbance of any part; and the way to a deeper knowledge of God

lies not in being startled now and then by some exceptional thing, but by studying reverently and patiently the world as it is.

The other distinctive principle of Unitarianism, and one more generally understood than the first, is the value set upon the virtues and graces which sweeten and strengthen common life. The position of the older Orthodoxy is that these are not only worthless, but actually abhorrent to God, unless they are the results of certain beliefs and certain experiences. Unitarianism maintains that the fruits are not known by the tree, but the tree by the fruits; and the love, justice, purity, patience, and the other virtues of a manly or womanly character have their value and their evidence in themselves. It declines to consider only certain experiences as the effect of the Holy Spirit—as the crises of "conversion," "revival" and the like—but believes that It is seen in the common joys and sorrows, peace and struggle of humanity, ever urging men upward. And while Orthodoxy tends to emphasize certain "sacred" times, places, and ceremonies as if they were valuable in themselves or the unique channels of divine grace, the Unitarian values these only so far as they are of use to practical life. The sacredness often attributed to them alone he spreads over all earnest human life. Divine service is whatever serves God. Holy ground is wherever holy emotions come. Sacred times are all times when the soul burns with new faith or insight.

These two principles, flowing from the main one, contain the essence of Unitarianism, and explain its minor doctrines.

The *Bible* it considers as containing the recorded wisdom of religiously minded men among the ancient

Hebrews and Early Christians. In that sense, and to that extent, it may be considered as the Word of God. But it is by no means a complete or final revelation of divine things, and, as any other book, the authority it possesses inheres in the truth it presents. The truth it contains came through human channels and as such is liable to the error of human judgment and to the coloring of the age in which it was written. Truth is progressive and the discernment of it is made by the reason and conscience of to-day.

The Church is the association of men for religious purposes, and has no authority but that of the truth it teaches, and no use except to purify and to strengthen daily life.

About *Jesus* Unitarians widely differ. There are still some Arians, who hold him to have been a being superior to man, though subordinate to God. There are others who look upon him as a man endowed with superhuman powers, entrusted with a special mission and exercising an authority to which reason and conscience must bow. But the strong tendency of Unitarians generally is to consider him as in all respects a man, though with a spiritual insight and moral power which, while really differing only in degree from those given to all men, set him by himself in human history. This inclusion in humanity, however, must not be taken as degrading Jesus, since Unitarians hold a higher conception of human nature than the Orthodox, but as marking the possible elevation of humanity. Unitarians believe that God was in Jesus, but that He is in all men. Jesus at once reveals God to man and man to himself. He glorifies our common human nature. He teaches that love, fidelity, patience, cheerfulness, are divine qualities, and that the line between divine and human, which the ancient councils found it so hard to

draw in the nature of Jesus, is as uncertain in every earnest human soul. Jesus is not an exception, save in degree, but a bright illustration of the possibilities of human nature. Unitarians therefore reject the Trinity, and all the doctrines which cluster about the dogma of the Deity of Christ.

The *atonement* is considered by Unitarians as a natural process. By his imperfections and sins man removes himself from God; and all good influences, including those which flow from the life and character of Jesus, bring him back into the divine likeness, and into harmony with the divine will. The office of Jesus lies in no arbitrary arrangement with God by which the innocent is substituted for the guilty. All the conceptions of the atonement held by the Orthodox seem to the Unitarian to subvert the fundamental principles of justice, to confuse the conscience, and to dishonor God. *Salvation* is not rescue from any external peril, but from sin and weakness within. Holiness is wholeness and healthiness, and is accomplished not by means outside of practical life, but by doing justly, loving mercy, and walking humbly with God every day. *Conversion* may be hastened by special influences or experiences, but is more likely to come gradually. Not believing in the essential depravity of human nature, Unitarians do not look for that complete revolution which the Orthodox logically must aim at, but for a quiet and steady evolution of the germs of truth and goodness into such development as is possible in this life. They therefore distrust "revivals."

The future life Unitarians consider a natural continuance of the earthly life. Death is not a moral crisis, but an event common to all living things, a purely physical change. Unitarians are very reluctant to indulge the

imagination depicting the details of the future life, holding that life freed from the body and from the circumstances of the earth is beyond our power to conceive with certainty. But they maintain with great firmness that the character begins there as it ends here, and that the laws of the moral nature, not being conditioned by space or time, continue in force after death. The Orthodox division of all men into saints and sinners, "fixed in an eternal state," they reject as most unjust as well as unwarranted in reason. The moral life will be as varied, as capable of progression and change, as here. Whether all men will reach perfect happiness and holiness, is a question upon which the Unitarian does not pass judgment, but inclines to the more generous side.

In worship, Unitarians commonly preserve the simplicity and directness of the Congregationalists, from whom they have in this country descended. As all life is seen to have possibilities of sacredness, and all duty to be divine service, "sacred" times and places seem less important than to those who tend to concentrate sacredness upon them. And as all truth takes on a divine aspect, opinions about historical and speculative matters, most of which seem to be of little real use even to those who have most definite views about them, must retire more into the background. While, therefore, the Unitarian cannot afford to neglect any means of spiritual culture, or any truth that concerns the spiritual welfare of mankind, he must rejoice in that sympathy with all truth, with all goodness, and with all earnest life which his faith makes possible to him. The Orthodox, so the Unitarian thinks, buys his devotion to sect and church and definite creed at the cost of breadth in love and hospitality to truth.

Polity—The American Unitarians are all congrega-

tional in polity; that is, they maintain the right of each church to regulate its own affairs. While preserving their independency, the churches have a real sense of fellowship. The American Unitarian Association, which is the missionary and executive arm of the denomination, is a purely voluntary organization.

Statistics—There are in the United States and Canada 440 churches; 476 ministers; an estimated constituency of 113,308; and an enrollment of 22,060 pupils and teachers in 325 church schools. There are two nominally Unitarian Theological Schools, one at Meadville, Pa., and one at Berkeley, Calif., besides the Theological School in Harvard University, Cambridge, Mass., an unsectarian institution formed by the affiliation of the Harvard Divinity School and Andover Theological Seminary, devoted largely to the study of theology as a science.

In the British and Foreign Association there are associated 365 societies; 340 ministers; and 10 lay workers. There are 3 theological schools. The denomination publishes 7 periodicals.

In Transylvania there are 163 churches; 108 ministers; a membership of 75,374; 42 elementary schools; 3 grammar schools; 1 theological college and 4 periodicals.

2. THE UNIVERSALISTS

Name—A Universalist is one who believes in universal salvation; that is, the ultimate perfection and blessedness of all human beings. The name "Restorationist" is older, but has in later times been restricted to those who hold to a probability of future punishment before ultimate salvation, as opposed to those who believe that all men reach heaven at once after death.

History—Many of the most prominent of the earlier Christians, especially Origen, in Alexandria (185–254), believed that all men would finally be saved. But the great influence of Saint Augustine (354–430) prevailed, and the doctrine sank almost out of sight till after the Reformation, not coming again into prominence until the eighteenth century. The Universalist denomination is of modern origin and is confined mostly to the American continent.

James Relly, a preacher of Calvinistic Methodism under Whitefield, carried his view of predestination so far as to believe that God would see that *all* men were saved. By his writings John Murray was converted, and became the father of American Universalism as a body; though there was a good deal of latent belief in the doctrine, and Mayhew and Chauncy, of Boston, had openly preached it in the middle of the century. Landing in America in 1770, Murray founded the first Universalist Church in Gloucester, Mass., in 1779, becoming minister of the church in Boston in 1793, and dying as such in 1815. Following Relly, he taught election in this life—that the elect go directly to heaven at death. The non-elect are purified by fire till the Judgment Day, when they find that they too are saved by the atonement of Christ. Murray was a Trinitarian of the modal or Sabellian type, maintaining one God in three manifestations, but not divided into three persons. He was thus a Calvinist, except that he widened predestination to include all mankind.

The preaching of Hosea Ballou, which began in 1790, marked a new era. He became the recognized leader of the movement and for half a century was its most honored and influential exponent. During his ministry, extend-

ing from 1796 to 1852, the 20 or 30 Universalist churches increased to 500, distributed over New England and the Middle West. This was the period of the spreading of the doctrine and of the controversies to which it gave rise. It was not until 1870 that an attempt was made to draw the hitherto independent congregations into closer fellowship. At the centennial convention of that year, a plan of organization was adopted which the denomination has since followed. Hosea Ballou taught that *all* men are saved at death. There would be no future punishment, except for future sins. This doctrine proved more popular than Murray's, and the sect grew more rapidly.

Doctrine—Universalism, as we have seen, has passed through an almost complete transformation. Beginning as Calvinism, it has become Unitarian and liberal. Like many other sects, it has a conservative and a liberal party, in which the transformation is seen in different stages, but the liberal tendency seems to be rapidly gaining ground. The historic doctrinal symbol of the Universalist denomination is the Winchester Profession of Faith adopted at the Annual Meeting of the convention held in Winchester, N. H., in 1803. Murray was then living and the creed bears the marks of a compromise between the old and the new phases of belief. This had long ceased to represent the position of the majority of the denomination and at the session of the General Convention in Boston, 1899, a brief statement of the essential principles was adopted and made the condition of fellowship, in the following terms—"The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

As to the Bible there is great latitude of opinion, from those who hold the older view of its textual infallibility to those who see in it the record of a progressive revelation to a people peculiarly fitted to receive it, but a revelation neither perfect nor final.

Universalists believe that Jesus had the same essential spiritual and human nature as other men, but he was chosen of God to sustain a certain unique relation on the one hand toward God, and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected man. Perhaps more emphasis is laid by the average Universalist upon the official station of Jesus, as in a special sense a son of God and redeemer of men, than by other Liberals. As to the future life, there is general agreement as to the probability of some kind of future discipline for those who are not sufficiently purified by the penalties and sufferings of this life; but the belief in the final restoration of all to "holiness and true happiness" is emphatic and universal. This is their distinctive doctrine.

Polity—The Universalists were early organized into "societies" rather than "churches." They are strictly congregationalists as regards their organization, each local society being independent in the management of its own affairs. The parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the General Convention. In order to remain in the fellowship of the denomination the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of

matters of common interest to the societies in their territory. In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted. Recently the Sunday schools were put under the care of the General Convention and a salaried superintendent was appointed. Only ordained ministers are permitted to administer the rites of Baptism and the Lord's Supper, and there are laws and standards of conduct which ministers must observe in order to maintain themselves in the fellowship of the convention.

Statistics—The Universalists are practically an American body. There are 644 churches; 561 ministers; 46,775 members; and 58,442 in Sunday school. The denomination maintains 3 colleges, 3 theological seminaries, 3 academies and publishes 3 periodicals.

3. THE FRIENDS

(Hicksites)

History—This branch of the Friends had its origin in the Separation of 1827–1828. It takes its name from Elias Hicks (1748–1830), an eloquent and popular preacher of Long Island, N. Y. He is described as a man of powerful build, commanding person and indomitable will. As early as 1805 objection had been made to some of the doctrines held by Hicks on the ground that they were opposed to the commonly accepted teaching among the Friends. The first open conflict was between Hicks and the elders of the Philadelphia Yearly Meeting in 1822. On examination Hicks failed to convince them of the soundness of his views. As a result of this difference, which stirred several Yearly Meetings, Hicks finally withdrew to New York, and his party, known as the Hicksites,

were disowned by those who from this time have been known as the Orthodox.

While the feeling was strongest in Philadelphia, separation followed in the New York Yearly Meeting and in Ohio and Indiana where the Hicksites had a majority, although among the whole number of Friends in the country they were the minority party. In New England, Virginia, and North Carolina there was no separation.

The usual difficulties arose over title to the property. Which party was the true legal successor to the funds, buildings and institutions? Which held to the faith of the fathers? Contrary to the principles of the Friends, appeal was made to the courts. The New Jersey Courts decided for the Orthodox Party on doctrinal and legal points. The Hicksites refused to testify on matters of doctrine before a civil tribunal. The New Jersey Legislature later by statute divided the property on the basis of the number of each party in the state. The New York Court decided for the Hicksites and the Ohio Court against them. In Pennsylvania the Orthodox Party retained the country meeting houses while the Hicksites held most of the city property.

The first effect, and the usual effect, of the separation was to intensify in each the position taken in the controversy. The Orthodox branch increased its emphasis on the deity of Jesus, the authority of Scripture, and leaned more to the evangelical side than before the separation. In England an extreme Evangelical party arose known as the "Beaconites," who were Literalists in the use of Scripture. The Hicksites inclined more toward good works than doctrinal emphasis. Some who were ex-

treme rationalists retained fellowship with them. From the first there were those who were not concerned about doctrinal differences, but who believed that the Hicksite party represented the true spirit of liberty of the early Friends. The Hicksite party was more responsive to the changing spirit of the times.

This branch of the Friends has expressed itself most actively in reforms and philanthropies. Some of this name were outstanding figures in the Anti-slavery cause and the peace movement. In education their work has been of a high order.

Doctrine—Hicks held that God is a spirit and that this is manifest in every man. If followed, it is sufficient for salvation. All else is external, carnal and of the creature. Among externals he placed not only the vanities of dress but also the work of Christ, the Scripture and all outward teaching. The "Light Within" was all to him. The Bible, he taught, was given by inspiration and could be understood only through the inspiration of each. God placed Jesus on an equality with man. He died at the hands of wicked men as other martyrs have done. His meaning to us is the great example. It was this position which gave most offense to the orthodox Friends who feared any tendency that would lessen the work of Christ. Their general position on this point was evangelical, and the sacrifice of Christ was held necessary for salvation. In 1893 at the Religious Congress of Friends, in the World's Parliament of Religions, Chicago, the later statement of faith of the Hicksites was given. God directly reveals himself to the perceptions of man. This light, if admitted, is God's gift for salvation. The Scriptures are the record of such revelations to men in past ages and confirm his revelations to men to-day. The

truth of the Bible is to be found to-day through the same spirit by which it was given forth to those in Bible times. The divine nature dwelt in Christ and he is the highest possible manifestation of God.

Statistics—In the United States they have 7 yearly meetings; 153 churches; 17,513 members; and 6,033 in Sunday school. They maintain 1 college, at Swarthmore, Pa., and 1 periodical, *Friends' Intelligencer.*

4. NEW THOUGHT

Name—New Thought itself is not new. Its truths have been handed down through the ages by the seers, prophets, and teachers of humanity. Jesus taught, demonstrated, and lived these truths, saying, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father." "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." New Thought appears in all ages and in all religions. The name "New Thought" was given to the adherents of a certain philosophy or interpretation of life and they have retained it although some call it Divine Science, some Unity, some Truth, some Practical Christianity, etc.

History—In February, 1802, Phineas Parkhurst Quimby was born in Lebanon, New Hampshire. He came through the long school of mesmerism and hypnotism which he finally discarded, until he reached healing through the conscious mind and Jesus the Christ. New Thought never uses either mesmerism or hypnotism, its

work being done through awakening the consciousness and not by putting it to sleep. In this way each patient really is his own healer through the Spirit within. Dr. Quimby had much to do with this awakening, however, and called his work "The Science of Christ." His work had much to do with awakening Mrs. Eddy, at that time Mrs. Patterson, who was healed by him and later founded Christian Science. Among his other patients were Julius Dresser, whose writings are indispensable to a complete understanding of phases of New Thought, and Dr. W. F. Evans, a Swedenborgian, and a philosopher. Dr. Evans' works on "Esoteric Christianity" and "Primitive Mind Cure" are widely used in New Thought. Later writers are Ralph Waldo Trine, Herman Randall, Julia Seton, Annie Rix Millitz, John Murray, and Nona Brooks.

Doctrine—New Thought believes in God, the Father-Mother of the Universe; in one spirit, omniscient, omnipresent, omnipotent, in the Divinity of all men and women as children of God, and in the Holy Ghost, or Divine Love. New Thought teaches that humanity is the expression of God, the emanation of the One Life, invested with all the qualities of Deity. No one limits humanity but itself; it can do all things through the Father within, either individually or collectively. New Thought believes in marriage, in the home, in monogamy, and teaches that "As a man thinketh in his heart (his innermost self) so is he." New Thought does not believe in sin, disease, and death but knows that these will continue until the laws of God are learned, applied and fulfilled. New Thought believes in prayer, worship, atonement (pronounced at-one-ment). The spirit is involved in all life and it evolves in form according to the particular development of the habitant or soul. The inner life is creator of all mani-

fested life in service, health, wealth, love and in the political and industrial world.

New Thought does not deny matter, but knows that it is pliant and changing by the action of mind, consciously or unconsciously. The work of Jesus was healing through renewing the mind. This healing touches every phase of life and reaches every corner of the globe. New Thought recognizes the dominion of mind over matter. Thought is the cause, and conditions, affairs, politics, religions and wars, are effects. Its work is educational and includes psychology, philosophy, science, and the art of living, in its largest inclusiveness.

New Thought seeks to render disease and poverty obsolete through education, and to bring about the kingdom of heaven on earth; to awaken the world to its possibilities; to teach the true nature of man, the universe and God; to explain the problems of human existence and to find some means to solve them.

New Thought has discovered nothing, but has uncovered many of the myths that mystified the truth seeker. These it gives freely to all and claims no ownership. Truth is universal property. Credit is due to every individual and to every religion that have uncovered some truth. Ignorance is the only sin, and the only devil.

The following is the declaration of principles adopted by the International New Thought Alliance:

We affirm the freedom of each soul as to choice and as to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is Truth, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

We affirm the Good. This is supreme, universal, and everlasting. Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired, and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fullness, shall reap fullness in return. He who gives himself, he who knows and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should not judge, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical, everyday working principles.

We affirm the new thought of God as Universal Love, Life, Truth, and Joy, in whom we live, move, and have our being, and by whom we are held together; that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health, and plenty, not only in our own lives but in the giving out of these fruits of the Spirit to others.

We affirm these things, not as a profession, but practice, not on one day of the week, but in every hour and minute

of every day, sleeping and waking, not in the ministry of a few, but in a service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart expressed in living the life. "By their fruits ye shall know them."

We affirm Heaven here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thoughts, the nothingness of all error and negation, including death, the variety in unity that produces the individual expressions of the One-Life, and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

We affirm that the universe is spiritual and we are spiritual beings. This is the Christ message to the twentieth century, and it is a message not so much of words as of works. To attain this, however, we must be clean, honest and trustworthy and uphold the Jesus Christ standards as taught in the Four Gospels. We now have the golden opportunity to form a real Christ movement. Let us build our house upon this rock, and nothing can prevail against it. This is the vision and mission of the Alliance.

Polity and Statistics—New Thought is congregational in its form of government, each center having complete authority over its own affairs. The leader is chosen by each local group. There are about 400 centers in this country, Europe and Australia. Some organizations have a definite membership while others have no such requirement. No record is returned of the membership as a whole. Many members keep their connection with other churches. The different local centers are federated in the International New Thought Alliance. The largest organized group is the New Thought Temple in Cincinnati, Ohio.

Section 5 *Interdenominational Organizations*

1. FOR FELLOWSHIP AND SERVICE

Federal Council of the Churches of Christ in America

This is a permanent federation of most of the Evangelical Protestant denominations in the United States. Its forerunners were the Evangelical Alliance and the National Federation of Churches and Christian Workers which were voluntary interdenominational fellowships. The Federal Council is an officially and ecclesiastically constituted body, incorporated in the District of Columbia. The present organization was effected at the Inter-Church Conference in New York City which framed the following declaration of purpose which was adopted in 1908:

Preamble—Whereas, In the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

Object—The object of this Federal Council shall be:

1. To express the fellowship and catholic unity of the Christian Church.

2. To bring the Christian bodies of America into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The Council meets every four years. Its membership is made up of representatives from 30 Protestant denominations; 5 affiliated Bodies (Home Missions Council, Council of Women for Home Missions, Federation of Women's Boards of Foreign Missions, International Sunday School Council of Religious Education, and Council of Church Boards of Education); 3 Co-operating Bodies (American Bible Society, National Board of Y. M. C. A., and International Committee of Y. M. C. A.); and 3 Consultative Bodies (Committee of Reference and Counsel of the Foreign Mission Conference of North America, Committee on Co-operation in Latin America, and Student Volunteer Movement for Foreign Missions). Each body adhering is entitled to four members and one additional for every 50,000 communicants. There are 400 members of the Council, representing 149,436 churches with 20,727,319 members. The work of the Council is carried on through 10 Permanent Commissions (On Council of Churches, Evangelism and Life Service, Christian Education, Church and Social Service, Temperance, Church and Race Relations, International Justice and Good Will, Relations with the Orient, Relations with France and Belgium, and Relations with Religious Bodies in Europe.

2. FOR RELIGIOUS EDUCATION

Religious Education Association

This organization was effected in Chicago in 1903 as a result of a call to a convention sent out by the Council of Seventy of the American Institute of Sacred Literature and others. The invitation, given to ministers, educators and editors of the larger denominations in North America, said in part: "Believing that the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature and science; that the Sunday school, as the primary instruction for the religious and moral education of the young, should be conformed to a higher ideal, and that this improvement can be promoted best by a national organization devoted exclusively to this purpose, we unite in calling a Convention." At the third Convention the following was adopted as expressing the aims of the Association: "The threefold purpose of the Religious Education Association is: to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value." Permanent offices are maintained in Chicago, with a General Secretary who is the executive officer of the Association; a bureau of information with both a permanent and a traveling exhibit and library. The work is divided among these departments: (1) Council; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher Training; (10) Christian Associa-

tions; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Correspondence Instructions; (16) Summer Assemblies; (17) Religious Art and Music. Besides being a clearing-house and bureau of information, the Association has stimulated a new kind of Church-school literature; improved the courses of study; brought the needs of the School to the Church, resulting in the establishment, for the first time, of paid directors of religious education and special courses in the Divinity schools.

Religious Education, a bimonthly magazine, is issued.

3. FOR DOCTRINAL ENDS
(Evangelical)

World Congress on Christian Fundamentals (the Fundamentalists)

An active movement in American Protestantism has come to be known as Fundamentalism. It takes its name from the World Congress on Christian Fundamentals held in Philadelphia, in May, 1919, which was attended by 6000 people from forty-two states. At this Congress the following nine propositions were adopted as the fundamentals of faith by which to test all persons and institutions laying claim to the Christian name:

I. We believe in the Scripture of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Savior Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

Committees were appointed to correlate colleges, Bible schools, theological seminaries, academies, periodicals, and missionary bodies with a view of controlling them in the propagation of these "Fundamentals" against the invasion of "modernism." The estimated extent of this movement among Protestant churches is that one-fourth of the churches in the East, one-half of the Middle West and South, and three-fourths in the far West are favorable to it.

Most prominent of these "Fundamentals" in popular interest is Article VII: "We believe in 'that blessed hope,' the personal, premillennial and imminent return of our

Lord and Savior Jesus Christ." This millennial hope, nominally held by the whole orthodox Christian Church, without naming a specific time, is revived as of immediate urgency, because impending. As a doctrine it is lifted by the Fundamentalists to an importance hitherto stressed by Adventist bodies only. At the close of the World War a "Bible Conference on the Return of our Lord" was held in Philadelphia, in 1918, which expressed itself in Article VII of the Fundamentals agreed upon in the Conference the next year (1919).

The Millennial doctrine takes its name from the Latin "Mille," meaning 1000 years. In the early church, when the Greek word for 1000 years was used, they were known as Chiliasts. It appeals for proof to numerous passages in symbolic and apocalyptic Scripture, and to the general world order thought to be found in the Bible as a whole. The inauguration of this millennial state, believed to be near, will witness truth diffused over the entire world; harmony and peace among all nations; the conversion of all nations to Christianity and great material prosperity.

Two schools of interpretation, of the millennial plan to be gathered from the Bible, have arisen: the Premillenarians and the Postmillenarians. The Premillenarian position is that approved by the Fundamentalists and named as one of the nine requisites of Christian faith. Their insistence is on the "pre" (before), meaning that Christ's return must *precede* the millennium and is the necessary condition for that changed state of the world. The doctrines generally accepted among the Premillenarians are: the Kingdom of God is not yet in the world and cannot be until Christ comes; the present dispensation is not intended to convert the world but to gather the elect; the world will continue to grow worse and worse until

this second advent of Christ which is now imminent; this return will be visible and personal, at which time the righteous dead will be raised to dwell with Christ in the air for a period known as "The rapture"; on the earth at the time of the rapture will be the period of "Tribulation," at the close of which Christ and his saints will return to the earth; Satan will be bound and cast out while Christ and the Saints rule for 1000 years (Revelation 20) from Jerusalem; the Jews will gather to Palestine and the old sacrificial system will be restored; then will follow a short outbreak of the wicked at the end of the 1000 years, then, the resurrection of the wicked (the second resurrection), the judgment and the destruction of the world.

The Postmillenarians lay emphasis on the "post"—(after), meaning that the second advent of Christ will come *after* the millennium. The doctrines generally held among them are: the Kingdom of God is already in existence; the process of Christ saving the world is going on now through preaching, ordinances, good works and will continue until the world is Christianized; this time, when it comes, will be the promised millennium; evil will not be wholly eradicated, but Satan will be restrained; then, the final coming of Christ, the general resurrection, the judgment and the eternal state. In this interpretation, the world must be converted *before* Christ comes, while the Premillenarians hold that nothing can be done toward the conversion of the world until the second coming.

One interpretation of the millennial hope is that held by the "Russellites," followers of Charles Taze Russell (1852–1916) known as "Pastor Russell," who began preaching in Pittsburgh, organized the Watch Tower Society in 1881; built the People's Church in Brooklyn,

N. Y., in 1909 and a tabernacle in London in 1911. Russell taught that the Scriptural order of the world is seven periods of 1000 years each, the seventh of which began in 1873; that Christ returned to earth, though not visibly, in 1874 at which time the apostles and saints were raised, who, with the returned Christ, are now reigning over the Millennial Kingdom. The date set for the reëstablishment of the Jews at Jerusalem was 1914. Since the Russellites teach that Christ's return is before the millennium, they are to be classed with the Premillenarians although differing widely from the Fundamentalist's platform.

4. FOR WORK AMONG YOUNG PEOPLE

(a) The Young Men's Christian Association

History—The Young Men's Christian Association movement as we understand it to-day, was founded by George Williams, (afterward knighted as Sir George Williams because of this service) in 1844 in London, England. While similar efforts appeared in former years in two or more countries and with somewhat similar objectives, the name Young Men's Christian Association was given first to the group of twelve young men, members of four principal Protestant evangelical denominations of Great Britain, under the leadership of George Williams in London. In the early years its membership was confined to those who were members of evangelical churches. In later years two classes of membership were formed: active members, including those who were members of evangelical churches, and associate members, meaning those who sought to unite with the active members in a joint service of Christian welfare effort among men and boys, with

the chief object of developing Christian character, of relating each person to Jesus Christ as God and Savior, and to His Church as a member.

This effort, begun in prayer and among active Christian men, spread to the various cities of England, and in 1851 began its work in Montreal and Boston in North America. While prayer, Bible study and religious meetings were the chief activities of the early days, this Movement gradually came to include also normal facilities under Christian auspices for developing the physical and recreational life of boys and men, their educational equipment and training, their social and economic improvement, as well as their continued development in Bible training and Christian living. While at times, in various places, the secular features grew faster than they could be permeated and dominated by the definitely Christian-character-building influences, yet the Movement as a whole has survived and developed largely because of the Christian objective.

During its first twenty years in North America (1851–1871), the Movement was almost wholly under the leadership of volunteer lay workers. This resulted in the American Y Movement becoming far stronger in members, resources and achievement than in any other country. This strong leadership has been maintained during the past half century. While North America has only about one-quarter of the number of Associations in the world, it has nearly sixty per cent of the total membership, seventy per cent of the employed officers, about seventy-two per cent of the reported activities, and about seventy-six per cent of the Association property of the world.

The first World's Conference in 1855 at Paris adopted

the following declaration known throughout the Brotherhood as the "Paris Basis":

> "The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

The Jubilee World's Conference of 1905, held in Paris, unanimously reaffirmed this "Paris Basis" without alteration. From 1851 the American Movement has grown steadily in the development of its many-sided activities with the more or less steady permeation of the Christian objective. It has extended its efforts from those of boys and men living in cities, to include those in college and university life, to railroad men and to those in all classes of industry, promoting co-operation of employee with employer, to American soldiers and sailors, to men and boys in town and country neighborhoods, to colored men and boys, and to the North American Indians. Similarly this Movement has expanded so that it now includes similar efforts among men and boys of Japan, India, China, Korea, South America, and the Near East. During the World War, the Y ministered to five million American soldiers and sailors in the home land and overseas, and to the armies of seven European countries.

Doctrine—Each local Association is an independent unit in the Brotherhood, if composed of a group of active members (members of Protestant evangelical churches) whose officers are members in good standing of and elected by, members of evangelical churches.

The basis of active membership and control required of such local Y's, for representation in the International

Convention of Young Men's Christian Associations of North America, may be briefly shown in the following actions of International Conventions:—

1. The North American basis, as adopted by the Convention of 1868 and generally known as the "Evangelical Church Membership Basis," is:

> "That, as these organizations bear the name of Christian, and profess to be engaged directly in the Savior's service, so, it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons, and none others, should be allowed to vote or hold office."

2. An alternate definition of the term "evangelical" was adopted by the Convention of 1922, as follows:—

> "Resolved: That in determining which churches are evangelical for purposes affecting the basis of active membership, local Associations may regard as evangelical churches any of the following:—
>
> a. Those conforming to the definition adopted by the International Convention held in Portland, Maine, in 1869.
>
> b. Those designated as eligible for membership in the Federal Council of Churches of Christ in America, or the corresponding body of the Dominion of Canada."

Slight modifications of the above platform, to meet the desires of the student Y's and also of other Associations in different sections of the country, have been made and

may be found in the detailed reports of recent International Conventions.

Polity, Organization and Activities—The North American Movement, beginning in 1851 in Montreal and Boston, has steadily developed, expanded and adapted its service to men and boys until the present time we find the following activities:

1. Organization, Personnel, and Membership.
   a. The number of different local Y's on the Official Roster June 1, 1923, is 1,646, of which 737 are city Y's, 373 are student Y's, 218 railroad Y's, 141 town and country Y's, 36 army and navy Y's, and 141 Y's among colored men.
   b. The number of directors and appointees on annual standing committees, 81,430.
   c. Employed officers (paid secretaries), 5,045.
   d. Total membership, 902,673, of which 225,938 are boys under eighteen years of age.
   e. In the total membership above, 454,741 are active members (members of evangelical churches), and 80,176 of these are boys under eighteen years of age.
   f. Included in the total membership above, are 167,731 members that are engaged in industrial occupations other than those in railroad service.
2. Activities.
   a. Social and economic.
   These include 64,866 entertainments and social features, 28,244 motion-picture exhibitions, 98,930 positions found for men and boys, 56,905 different beds in dormitories used over fifteen million times during the year, 210 restaurants serving over 26 million meals,

and 77,711 men and boys in summer camps.

b. Industrial.

The 2,081 different manufacturing plants have been served locally through 1,343 Y committees and over a half million working men and boys have thus been enabled to use the privileges of the various Y buildings. Nearly 10,000 foreign-speaking men and boys have been taught to read and write practical English; 10,356 foreign-born men have been taught the elements of American citizenship, and 6,983 have been aided not only to secure their first citizenship papers in former years, but also have been aided in securing their second citizenship papers the past year.

c. Physical.

There are 10,684 men and boys in over 500 different leaders' clubs, 124,288 given rigid physical examinations and training in 818 Y gymnasiums, 241 athletic fields and over 200 Y swimming pools. There were 338,551 different men and boys in regular gymnasium classes, 8,036 in first-aid classes and 120,868 taught swimming and life saving.

d. Educational.

The 2,758 paid teachers and leaders in addition to an even larger number of volunteer teachers and leaders have given systematic and regular instruction through the year for two or more periods each week to 98,529 different men and boy students in regular attendance. Of these students, 10,350 were in the regular Y day

schools and the remainder in evening schools and summer schools.

e. Religious.

There have been 5,637 regular teachers of 8,709 Bible classes for boys and men in which 208,792 different men and boys have been regular students. These classes meet once each week. 76,624 different religious meetings, in the Y buildings or in the manufacturing plants or in public halls, have been held with an attendance of 5,662,700. 36,819 different men and boys have been led to decisions for the Christian life, aside from more than 40,000 others taking forward steps. 10,853 have been led to unite with the church of their choice.

(b) Young Women's Christian Association

History—The Young Women's Christian Association of the United States traces its origin to a meeting held at New York University, in November, 1858, where thirty-five women under the direction of Mrs. Marshall C. Roberts formed what was known as the Ladies' Christian Association. The organization, a reflection of a similar movement in England, had for its purpose to unite young women for higher, all-round development and service through religious and secular means. Noon-hour prayer services were held among the young working women of New York. In 1866, a separate organization sprang into being in Boston, under the name of the Boston Young Women's Christian Association. This Association, with reading and recreation rooms, board and lodging, was a

direct ancestor of the city Y. W. C. A.'s of to-day. Other cities followed the example of New York and Boston, until, in 1871, at the invitation of the Hartford Association, the first national conference was held in that city. In 1877, the first international conference was called at Montreal, and the year 1891 saw the formal organization of the International Board of Women's Christian Associations.

Meanwhile a parallel and independent growth was taking place among the student bodies of this country, beginning with the Young Ladies' Christian Association of Normal, Illinois, organized in 1873. The student organizations were nationally organized on a strictly evangelical basis under the direction of a body known as the American Committee. In the year 1906, a union was effected between the International Board with its 147 city associations and the American Committee with 469 student associations, under the chairmanship of Miss Grace Dodge who organized the following year the National Board of the Y. W. C. A. This year saw the first publication of the Association Monthly and in 1908 the Board opened the National Training School in New York. The present National Headquarters at 600 Lexington Avenue, New York, was erected in 1912.

Purpose and Doctrine—The purpose of the Young Women's Christian Association is as follows: To associate young women in personal loyalty to Jesus Christ as Savior and Lord; to promote growth in Christian character and service through physical, social, mental and spiritual training; and to become a social force for the extension of the Kingdom of God.

Its voting membership is limited to women who are members of Protestant Evangelical churches except in the

case of student associations which have an alternate personal basis of membership.

Polity—The organization of the National Board consists of 49 members resident in New York and 12 nonresident members, all volunteers. The work is distributed among 9 divisions, each with a volunteer chairman and a salaried executive, as follows: *General Administration; Business Division; Editorial and Publicity Division* which handles the monthly magazine, *The Woman's Press,* and all newspaper, magazine and campaign publicity; *Foreign Division,* in charge of all American work in other countries; *Finance Division,* responsible for raising the yearly budget; *Education and Research Division* which handles international, religious, legislative and social (including physical) education; *Personnel Division,* which recruits, trains and places secretaries in every field of work; *Division of Conventions and Conferences;* and the *Field Division* which includes the City, Town, Rural Communities and Student departments, the Girl Reserve and Industrial departments, the Indian department, the department for Work with Business and Professional Women and the department for Work with Foreign-Born Women, including migration and port work as well as the work in the International Institutes.

The one legislative body of the Young Women's Christian Association is the national biennial convention, a representative body directly proportioned to the membership. To this body the National Board is responsible.

Statistics—The membership of the association is over 600,000 and is distributed as follows:

City associations, branches and centers	550
Town associations	130

County associations and centers	68
Student associations	667

including 45 International Institutes for foreign-born women in 18 different states.

The Association's foreign work comprises 49 centers and employs 158 secretaries.

(c) The United Society of Christian Endeavor

(Christian Endeavor)

History—The first Christian Endeavor society was organized by Rev. Francis E. Clark, D.D., on February 2, 1881, in the manse of the Williston Congregational Church, Portland, Me. Earlier in the winter a number of young people had united with the church, and the pastor wished to give them something to do. With this aim in view he formed the society, some fifty young people signing the constitution, which contained a pledge of loyalty to Christ and the church.

So successful was the society that Dr. Clark wrote, six months later, an article for *The Congregationalist* telling what one pastor was doing for his young people. Other pastors saw this article and tried the experiment. In this way the society spread. The second society was formed by Rev. C. P. Mills in his church in Newburyport, Mass., in October, 1881. By the end of the year four other societies had been formed—in Rhode Island, Maine, Vermont, and Ohio.

On June 2, 1882, the first conference of Christian Endeavor societies was held in Portland, Me., with six societies represented. In 1883 a society was started in Honolulu, the first society outside America. The Chris-

tian Endeavor idea was carried by church papers and by missionaries to foreign lands, and in 1885 a society was organized in Foochow, China. Other countries followed rapidly, until to-day societies are found in all civilized lands and in most mission lands.

In America the society's growth was phenomenal. By June, 1883, 53 societies were known to be in existence, and their membership totalled 2,630. The following year 156 societies were reported with a membership of 6,414. In 1885, 253 societies reported. To-day the estimated number of societies in all lands is approximately 80,000, with four million members.

Organization—*A. The United Society of Christian Endeavor*—This is an interdenominational organization. It has a board of trustees with representatives from all denominations that have Christian Endeavor societies. About eighty such denominations co-operate. The headquarters of the organization are in the World's Christian Endeavor Building, 41 Mount Vernon St., Boston, Mass.

The United Society is not a legislative body. It exercises no control over unions or local societies. Its work is simply to be a clearing-house of Christian Endeavor ideas and methods, to organize campaigns in which all societies may co-operate, and to inspire the young people to loyalty to Christ and the church. The motto of the society is: "For Christ and the Church."

B. State and Other Unions—State Christian Endeavor Unions are organized with president and other officers, together with superintendents of the various departments of Christian Endeavor work. Practically all the States are organized. The United Society works through the State organizations. The States are again divided into

smaller unions—county unions, district unions, or city unions, all with a full set of officers and superintendents, and all stimulated by the State organizations.

The departments include prayer-meeting, lookout, missionary, social, Quiet Hour, tithing, citizenship, army and navy.

C. The Local Society—The local society is in and of and for the church. It is under the direct control of the ruling board of the local church without outside interference. It has a set of officers like the larger organizations. It is organized on the basis of a pledge, which active members sign. Provision is made also for associate and honorary members. The society has many committees, each headed by a chairman and following the lines of departments mentioned above, to provide tasks for the young people. The society has become the expressional organization of the church.

Principles—Briefly, the principles of the society are these:

1. Personal devotion to Christ and confession of Him. 2. Covenant relation to Christ, expressed in a pledge. 3. Training in service through the work of the committees. This includes definite standards of service and commitment to them. 4. Loyalty to the local church and denomination. 5. Interdenominational fellowship, which manifests itself in interdenominational conferences, conventions, and united work in Christian Endeavor unions. 6. Cultivation of the devotional life through Bible-reading, prayer, and meditation. 7. Generous giving to Christian work at home and abroad. 8. Christian citizenship.

The society is very flexible. Its organization can be modified in any way that a pastor chooses. No special

wording of a pledge is demanded, but a pledge itself committing young people to Christian service and loyalty, is a distinguishing feature of the society.

5. FOR SPREAD OF LIBERAL THOUGHT

(a) International Congress of Free Christians and Other Religious Liberals

This congress was organized by the delegates in attendance at the seventy-fifth Anniversaries of the American Unitarian Association and British and Foreign Unitarian Association in Boston, in May, 1900. Representatives were present from Great Britain, Hungary, India, Belgium, Japan and the United States. The name proposed was, "International Council of Unitarian and other Liberal Religious Thinkers and Workers," and the purpose, "To open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them." At the Congress in Berlin in 1910 the present name, "International Congress of Free Christians and Other Religious Liberals" was adopted. The following affirmation has remained the statement of purpose: "The International Congress seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal churches, the liberal elements in all churches, scattered liberal congregations and isolated workers for religious freedom and progress in many lands."

Eight International Congresses have been held: Leiden (1901), Amsterdam (1903), Geneva (1905), Boston (1907), Berlin (1910), Paris (1913), Boston (1920), and Leiden (1922). At the Paris Congress in 1913 rep-

resentatives were present from thirty-one nations and one hundred different religious fellowships.

In 1910 the International Union of Liberal Christian Women was organized at the Congress in Berlin to promote fellowship among women in different countries. It meets every third year in connection with the International Congress. Women's societies in eight countries are affiliated.

(b) The National Federation of Religious Liberals

This is an interdenominational organization for interchange and propagation of thought, and co-operation in activities, common to liberal Protestant and other religious bodies in the United States and Canada. It began as a federation of those not eligible on doctrinal grounds to membership in the Federal Council of Churches of Christ in America. Its first members were those who withdrew from the assembly of delegates out of which came the Federation of Churches of Christ. At a meeting held in Philadelphia on December 3, 1908, the purpose of the Federation was declared to be: "To promote the religious life by united testimony for sincerity, freedom, progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed." The first congress was held in Philadelphia in 1909 with 1,000 delegates in attendance. Eleven such gatherings have been held.

Membership is open to both organizations and individuals. The affiliated bodies are—The American Unitarian Association, Central Conference of American Rabbis, Universalist General Convention, General Confer-

ence of the Society of Friends, and various independent societies. The individual membership includes representatives of Protestant Evangelical, Congregational, Episcopal, Baptist Churches, Spiritualists and Ethical Culturists. Though widely diffused, Philadelphia and vicinity has had the largest representation because of the interest of the liberal Friends. The present membership is distributed over thirty-three states, the District of Columbia and three provinces of Canada.

The chief activity of the Federation has been through its addresses and published reports. At the last two conferences plans have been formulated to make it a permanently functioning body through the intervals between meetings of the Federation. It has become a working body with an executive secretary and a fixed center. The basis of fellowship is:—"Perfect liberty in quest of pure religion." The general purpose is:

(1) To provide a fellowship beyond the lines of sect and creed.

(2) To serve as a clearing-house of information and inspiration.

(3) To function in forms of co-operative effort.

(4) To make religion effective in the life of the world.

Among the immediate objects to make the Federation effective are:

(1) Corps of liberal speakers to be sent into communities where the reactionary forces are most active.

(2) Minimum subsistence for liberal ministers, who, having been ousted from their churches by fundamentalist and other reactionary forces, desire to establish thorough-going liberal churches in their respective communities.

(3) Distribution of non-sectarian liberal religious liter-

ature among isolated liberals in the smaller cities, hamlets, and rural districts of America.

(4) District and National liberal religious conferences at frequent intervals.

(5) A Liberal Year Book, containing information of liberal movements, gains registered and projects contemplated.

Part III

BODIES NOT CALLING THEMSELVES CHRISTIAN

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1. THE THEOSOPHISTS

History—Those who take the name "Theosophist" believe that their organized movement, which is comparatively new, strikes its roots in things very old. Theosophy means those who are wise about God, (*theos* [god], and *sophos* [wise]). This wisdom may be human knowledge by the senses, or from the mystic's way of knowing, or from revelation. The first theosophical thought is found in the ancient Upanishads, the oldest speculative books of the Hindus. They belong to the Vedic literature of India. They were translated from Sanskrit into Persian, when it was the most widely known language of the East, and reached Europe in the beginning of the nineteenth century. The Upanishads are now accessible in Max Müller's "Sacred Books of the East." They deal with the origin of the universe, the nature of God, the nature of the soul, the connection of spirit and matter, and purport to come from certain "Masters" who had reached a higher stage of existence.

The beginning of theosophical thought in America is associated with the name of Helena Petrovna Blavatsky, a Russian noblewoman who became a disciple of an Eastern scholar whom she followed to Thibet. In 1875 she came to New York City. After an unsuccessful effort to work with the American Spiritualists, she and those whom she had interested formed the "Theosophical Society." Col.

Henry S. Olcott was the first president; William Q. Judge, counsel; and Mme. Blavatsky, corresponding secretary. In 1878 Mme. Blavatsky and Col. Olcott went to Adyar, Madras, India, where an estate of two hundred and sixty-six acres was purchased, which became the international center. The library claims the best existing collection of the Upanishads and some unique Sanskrit manuscripts. William Q. Judge remained in America as the President of the Aryan Theosophical Society of New York. On the death of Mme. Blavatsky in 1891, Judge and Annie Besant became her successors. A division took place in 1896 and the Theosophical Society of America was formed in Boston. On the death of Judge in 1896, Katherine Tingley became the leader. In 1898 she formed "The Universal Brotherhood" of which she was the director and the possessor of the property. The headquarters were abandoned in New York and a colony formed at Point Loma near San Diego, California. Three societies have grown out of the original organization. There is an independent organization in New York City.

Doctrine—The expressed purpose of the Theosophical Society is: (1) To form a nucleus of universal brotherhood; (2) To know ancient religion and science, and, (3) To investigate laws of nature and latent divine powers in man. The universe is in condition of perpetual change. God is infinite and absolute. There is a gradual evolution, spirit changing into matter, and matter into spirit, but evolution is only half of the process, the other being involution. The world passes through seven great cycles. Spiritual at first, there is a downward way to the dense and the dark, which is the fourth cycle, the material world in which we now are. From this stage the movement is upward to spirituality. All souls are the same

in essence and identical with the soul of all, the Over-Soul. Each is related to all, and to the whole, and differs only in stages of development. The more advanced are responsible for the less developed. Man is composed of seven principles, four lower and three higher. The lower, or personality, is made up of the visible physical body; the life principle and the principle of desire. This fourfold nature is common to all life; is mortal and dissolves at death. The higher nature of man is mind, soul and spirit. The mind distinguishes man from all other life. The soul thinks of itself as separate, while spirit is one, indivisible and unites all. At death the physical body returns to the elements. The astral body disintegrates, but more slowly. Mind, soul, and spirit lose their mortal garment, but, after stages, reach a heaven of bliss, which is conditioned on the thoughts of earth. After this period there is a return to earth, that is, rebirth into the school of life of this world. This process has to be repeated until each has learned all the lessons. The law of "Karma" returns to man measure for measure his good and evil thoughts and deeds. The ego must win all that it gets, and each must go through all that there is to go through. It is believed that life may be lived at such a low plane that the soul abandons the body after death. While some are thus going down, and, perhaps, out of the struggle, others in each period are arriving at perfection, one with the divine. These are the masters who could enter into their reward if they would, but, of their own will, remain the guides and guardians of humanity. Believers in theosophy, with its doctrines of reincarnation and Karma, find an interpretation which saves human responsibility without impugning the justice of God. What is sown is reaped, yet the way for recovery is left open.

The wide differences among people here in the world are explained as but different stages in the way that all will go.

Statistics—Theosophists have for their unit a lodge which must have at least seven members. Seven lodges, or sections, make a society, which is self-governing. Four organizations report in the United States: the "Theosophical Society," "Theosophical Society, New York, (Inc.)," "Theosophical Society (American Section)," and "Universal Brotherhood and Theosophical Society." There are 222 societies, 4 leaders, 64,126 members, and 4,008 in their schools which are comparable to the Sunday school. They maintain 3 schools and 4 periodicals.

2. THE SPIRITUALISTS

History—Spiritualism is the belief in the possibility of communicating with the spirits of the dead so as to receive intelligent messages and proofs of their identity and survival. In some form, this belief, that the souls of the dead have some relation to the living, is widespread, if not universal. Many of the oldest religious rites and customs grew out of the conviction that the spirits of the dead continue and affect the living. Some interpreters have found in these rites what they believe to be the first expression of religion. Many events in the Bible, such as the appearance of angels, evil spirits and the appearance of Moses and Elias, presume a spirit world and the possibility of communicating with it.

Modern Spiritualism as a distinct and organized movement is of recent growth. It had its beginnings in the United States about the middle of the nineteenth century. While the Christian Church was familiar with spirit communication in the Bible and the literature of the church,

no denomination up to 1850 had believed in the possibility of communicating with the dead. The popular interest began with the discovery of mediumship and the use of a code of signals for spelling out the communications. General interest was aroused by the Fox sisters of Hydeville, N. Y., who in 1848 interpreted certain "Rappings" as the effort of spirits trying to communicate. They traveled over the country giving demonstrations and attracted much attention. In 1850 Daniel Douglas Home appeared with similar mysterious powers. In 1875 Messrs. Crookes and Varley, well-known English scientists, and later Alfred Russel Wallace, proclaimed their belief in spiritualistic manifestations. In 1893 the National Spiritualistic Association was formed. For a time Spiritualism as a distinct church movement had great vogue. Between 1850 and 1872, two thousand churches were organized in the United States; but with the increase in the number of mediums came so many evidences of fraud that the organized movement fell into disrepute. Churches declined and their periodicals were discontinued.

Doctrine—The central doctrine of the Spiritualists is the belief that the existence and personal identity of the individual continue after death and can be communicated with. With this they hold as a church to progression after death, the way to reformation never being closed against any individual. Punishment from wrong-doing continues beyond the grave, for there is no forgiveness. All will come ultimately to the state of happiness. In their thought of God, most are theists. Their organization is congregational. Two bodies in the United States, the National Spiritual Association and the Progressive Spiritual Church, report 624 churches; 24 State associations; 322 ministers; 106,322 members; and 4,008 in Sunday

school. They maintain 1 school and 4 periodicals.

While the organized movement has declined, the interest has increased in another large circle of those who have a speculative and a scientific interest in human survival and the possibility of communicating with the dead. To them it is less a doctrine to be propagated than a matter to be investigated. They may have any or no church affiliation. In 1882 the British Psychical Research Society was organized in London and a few years later an American branch. These societies set themselves to a strict and impartial examination of the evidence for spirit communication. Through their investigations and published reports the alleged phenomena have become familiar to a larger circle and to a different circle from that attracted by Spiritualistic churches. The Seybert Commission, under the auspices of the University of Pennsylvania, with money given for the purpose, carried on an extensive investigation of mediums. The term "Spiritism" has been adopted to name the study of all such phenomena without signifying that one is committed to the belief that communication with the dead is established as a fact. Among those whose names have been connected with the investigation are Gladstone, Balfour, Crookes, Wallace, Lodge, Bergson, James, Hyslop, and Doyle. The general interest which had declined was revived by the World War. Many bereaved families were then especially receptive to any evidence of communication with their dead.

3. THE ETHICAL CULTURISTS

History—What is known as the "Ethical Movement" began in 1876 in New York City with the formation of

"The Society for Ethical Culture." Its growth was rapid, numbering in a short time 1000 members. Felix Adler, the son of a Jewish Rabbi in New York, lecturer for a time on Oriental languages and literature at Cornell University and later Professor of Applied Ethics at Columbia University, was the founder of the Society and has been President since its organization. Societies were founded in Chicago (1883), in Philadelphia (1885), and in St. Louis (1886). In 1887 the "South Place Religious Society" of London became the "South Place Ethical Union," and through its influence 30 other societies were formed in England. In 1896 at Zurich the International Ethical Union was organized.

The purpose as expressed in the Constitution of the International Union is: "To assert the supreme importance of the Ethical factor in all the relations of life—personal, social, national and international—apart from any theological or metaphysical consideration." Organized "To elevate the moral life of its members and that of the community," it welcomes to fellowship "All persons, who sympathize with this aim whatever may be their theological or philosophical opinions." Supreme place is given to right conduct. Morality is viewed as an independent development with a different origin and history from that of theological beliefs and therefore not depending upon them for its sanctions. "Deed and not creed," is emphasized. The thought of God and other religious interpretations are left to the individual. In practice it fills the place of the church for its members and tends toward a religious movement. Each society has a lecturer, who conducts a service on Sunday morning or Sunday evening, or both. The chief feature of the public service is the lecture which deals with the ethical significance of

some current matter or of the inner life. In the English societies more attention is given to the service than in America. Through published addresses and books the Ethical Culture movement has reached a wide circle beyond the membership.

The movement has been distinguished from the outset by its good works. A working man's school, district nursing, improved tenement houses, neighborhood guilds, a bureau of justice, and self-culture clubs are outgrowths of, and illustrations of, its spirit. The New York Society was the first to introduce manual training into Elementary Schools.

Statistics—In the United States there are 7 societies; 11 lecturers; 3,210 members; and 438 in Sunday school. 2 schools are maintained, in New York City and in Brooklyn, N. Y., and 1 periodical, *The Standard.*

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